THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

MR. EDITOR,—The following lines have been already published in the Troy Daily Whig, though, from some cause or other, in a mutilated state. As the respectable individual, whose death they commemorate, was widely known to the Church as one of its most liberal friends and supporters, I have taken the liberty of requesting that they may be inserted in the Churchman. B.

Troy, August 16, 1834.

On the Death

Of Nathan Warren, Esq., of Troy, N. Y.

Again has death been catering for the tomb—
Another spirit to its GOD departed—
Another home been fill'd with brooding gloom,
By the low moanings of the broken-hearted,
And hearts been taught by agony to know
Man's home is not below.

To the bereaved and left, O Death! thou art
A cruel tyrant, terrible and grim,
A grisly terror with a dreadful dart:
But to the soul, for which all earth grows dim,
An angel* beaming on its waken'd vision,
To burst life's gloomy prison.

Not as the hopeless mourn ye for the lost—
For on your ear that cheering voice is stealing,
That crept o'er Martha's spirit, sorrow-tost,
With its kind words† of solace and of healing,
Making ye feel as grief's wild torrents flow,
The luxury of wo.

Shall she not weep, whose soul to his was join'd—
With his her sorrows, joys, hopes, wishes blending;
As the vine closely round the oak is twined,
Gaining support, while grace and beauty lending—
Shall she not weep, when now her stay and trust
Lies prostrate in the dust?

Shall she not weep—that bright and joyous thing,
O'er whose young head life's festal skies out-laugh'd;
Who cull'd the sweetest of the flowers of spring,
And drank at founts which sparkled as she quaff'd—
Shall she not weep, as feeling now at last
The chill—the blight—the blast?

Yes, weep! 't is well to weep—for there is wo
Which works out blessed issues for the heart;
And the warm tears that from the cleft-soul flow
Shall water faith's frail plant, and bid it start
With strength renew'd, until at last 't is given
To bud and bloom in heaven! B.

* Acts xii. 7.
† John xi. 25. "I am the resurrection and the life."

THE CHURCHMAN.

SATURDAY, AUGUST 30, 1834.

EXTRACTS FROM COLERIDGE'S AIDS TO REFLECTION.

WORLDLY HOPES.

WORLDLY hopes are not living, but lying hopes; they die often before us, and we live to bury them, and see our own folly and infelicity in trusting to them; but at the utmost, they die with us when we die, and can accompany us no further. But the lively hope, which is the Christian's portion, answers expectation to the full, and much beyond it, and deceives no way but in that happy way of far exceeding it.

A *living hope*, living in death itself! The world dares say no more for its device, than *Dum spiro spero;* but the children of GOD can add, by virtue of this living hope, *Dum exspiro spero.—Leighton.*

THE SUM OF CHURCH HISTORY.

IN times of peace, the Church may dilate more, and build as it were into breadth, but in times of trouble, it arises more in height; it is then built upward: as in cities where men are straitened, they build usually higher than in the country.—*Ibid.*

TRUE REPENTANCE THE GIFT OF GOD.

OFTEN have I heard it said by advocates for the Socinian scheme,—True! we are all sinners; but even in the Old Testament GOD has promised forgiveness on repentance. One of the fathers (I forget which) supplies the retort,—True! GOD has promised pardon on penitence; but has he promised penitence on sin?—He that repenteth shall be forgiven: but where is it said, he that sinneth shall repent? But repentance, perhaps, the repentance required in Scripture, *the passing into a new mind*, into a new and contrary principle of action, this METANOIA is in the sinner's own power? at his own liking? he has but to open his eyes to the sin, and the tears are close at hand to wash it away!—Verily, the exploded tenet of *transubstantiation* is scarcely at greater variance with the common sense and experience of mankind, or borders more closely on a contradiction in terms, than this volunteer *transmentation*, this self-change, as the easy means of self-salvation!

DOCTRINES OF GRACE,

As preached by the Reformers and the New-England Divines of the Old School.

WHERE, if not in CHRIST, is the power that can persuade a sinner to return, that can *bring home a heart to* GOD?

Common mercies of GOD, though they have a leading faculty to repentance, (Rom. ii. 4,) yet the rebellious heart will not be led by them. The judgments of GOD, public or personal, though they ought to drive us to GOD, yet the heart, unchanged, runs the farther from GOD. Do we not see it by ourselves and other sinners about us? They look not at all toward Him who smites, much less do they return; or if any more serious thoughts of returning arise upon the surprise of an affliction, how soon vanish they, either the stroke abating, or the heart, by time, growing hard and senseless under it! Leave CHRIST out, I say, and all other means work not this way; neither the works nor the word of GOD sounding daily in his ear, *Return, return.* Let the noise of the rod speak it too, and both join together to make the cry the louder, *yet the wicked will do wickedly*, Dan. xii. 10.

Comment.—By the phrase "in CHRIST," I mean all the supernatural aids vouchsafed and conditionally promised in the Christian dispensation: and among them the spirit of truth, which the world cannot receive, were it only that the knowledge of *spiritual* truth is of necessity immediate and *intuitive:* and the world of natural man possesses no higher intuitions than those of the pure *sense*, which are the subjects of *mathematical* science. But *aids*, observe! Therefore, not *by* the will of man alone; but neither *without* the will. The doctrine of modern Calvinism, as laid down by Jonathan Edwards and the late Dr. Williams, which represents a will absolutely passive, clay in the hands of a potter, destroys all will, takes away its essence and definition, as effectually as in saying,—This circle is square. I should deny the figure to be a circle at all. It was in strict consistency therefore, that these writers supported the necessitarian scheme, and made the relation of cause and effect the law of the universe, subjecting to its mechanism the moral world no less than the material or physical. It follows, that all is Nature. Thus, though few writers use the term Spirit more frequently, they in effect deny its existence, and evacuate the term of all its proper meaning. With such a system not the wit of man nor all the theodices ever framed by human ingenuity, before and since the attempt of the celebrated Leibnitz, can reconcile the sense of responsibility, nor the fact of the difference *in kind* between REGRET and REMORSE. The same compulsion of consequence drove the fathers of modern (or Pseudo-) Calvinism to the origination of holiness in power, of justice in right of property, and whatever outrages on the common sense and moral feelings of mankind they have sought to cover, under the fair name of *sovereign grace.*

I will not take on me to defend sundry harsh and inconvenient expressions in the works of Calvin. Phrases equally strong and assertions not less rash and startling are no rarities in the writings of Luther: for Catachresis was the favorite figure of speech in that age. But let not the opinions of either on this most fundamental subject be confounded with the New-England system, now entitled Calvinistic. The fact is simply this. Luther considered the pretensions to free-will *boastful*, and better suited to the budge Doctors of the stoic fur, than to the preachers of the Gospel, whose great theme is the redemption of the will from slavery; the restoration of the will to perfect freedom being the *end* and consummation of the redemptive process, and the same with the entrance of the soul into glory, *i. e.* its union with CHRIST: "GLORY" (John xvii. 5) being one of the names of the spiritual Messiah. Prospectively to this we are to understand the words of our LORD, At that day ye shall know that I am in my Father, and ye in me, (John xiv. 20;) the freedom of a finite will being possible under this condition only, that it has become one with the will of GOD. Now as the difference of a captive and enslaved will, and *no* will at all, such is the difference between the *Lutheranism* of Calvin and the Calvinism of Jonathan Edwards.—*Ibid.*

THERE is nothing in religion farther out of Nature's reach, and more remote from the natural man's liking and believing, than the doctrine of redemption by a Saviour, and by a crucified Saviour. It is comparatively easy to persuade men of the necessity of an amendment of conduct; it is more difficult to make them see the necessity of repentance in the *Gospel* sense, the necessity of a change in the principle of action; but to convince men of the necessity of the death of CHRIST is the most difficult of all. And yet the first is but varnish and white-wash without the second; and the second but a barren notion without the last. Alas! of those who admit the doctrine in words, how large a number evade it in fact and empty it of all its substance and efficacy, making the effect the efficient cause, or attributing their election to Salvation to a supposed foresight of their Faith and Obedience. But it is most vain to imagine a faith in such and such men, which being foreseen by GOD, determined him to elect them for salvation; were it only that nothing at all is *future*, or can have this imagined *futurition*, but *as* it is decreed, and *because* it is decreed by GOD so to be.—*Ibid.*

MISCELLANY.

From Harper's Family Library, No. 70.

RELIGION OF ANCIENT PERSIA.

(Continued from p. 713.)

SUCH were the six first angels of Ormuzd; but no sooner had they appeared than six devees arose from darkness at the voice of Ahriman, to counteract their influence. In contests three thousand years more elapsed; toward the termination of which Ormuzd called into being the heavens and their celestial systems,—the earth with its complicated productions; and fire was given as the representative of that divine and original element which animates all nature. Serooch, the guardian of the earth, and Behram, armed with a mighty club and arrows, were formed to repel the attacks of Ahriman. Mythra, the mediator between Ormuzd and his creatures,* and Rash in Rast, the genius of justice, with multitudes of spirits, were called forth to assist in repelling the powers of darkness, and angels were appointed to protect every being. The stars and planets, the months of the year, the days and even watches of the day, had each their attendant spirit,—all nature teems with them,—all space is pervaded by them.

In consequence of the services of these intermediate intelligences, a period of peace and tranquillity ensued. The year was one uninterrupted day, nor did change of weather or of season perplex the world; but it was a delusive calm; and the cause that re-awakened the malignant activity of Ahriman was the creation of man. The Feroher being delighted with the harmony which reigned on the earth, Ormuzd proposed that he should descend thither and assist in eradicating evil, promising that the souls of human beings should finally return to their divine mansions. The Feroher obeyed, and was embodied under the form of the sacred bull,—Aboudad, the Man-Bull, the Excellent, the Pure, the Principle of all Good. Ahriman in the depths of hell trembled at this intelligence. Stimulated by his devees, and particularly by the evil genius Djê, he mustered his spirits, and, ascending in the form of a monstrous serpent, covered the earth with noxious animals. In the shape of a huge fly he polluted every thing, and insinuated the poison of evil into all nature. By means of a burning drought he parched the face of the whole earth, and caused his devees to strike the sacred bull with a fatal wound. But the benevolent design of Ormuzd was not to be defeated. From the right limb of the dying beast issued Kayomurz the first man; and from the rest of its members sprung a multitude of those vegetable productions destined to render the earth fruitful. Its seed, carried to the moon, and purified by Ormuzd, produced a bull and a cow, from whence all animals took their origin.

Kayomurz was of lofty aspect, pure, and of dazzling substance. His body was composed of the four elements,—fire, air, water and earth. Ormuzd to this perishable frame added an immortal spirit, and the being was complete. The soul of man, instead of a simple essence,—a spark of that eternal light which animates all things,—consists, according to the philosophy of Zoroaster, of five separate parts, each having peculiar offices:—

1. The Feroher, or principle of sensation.
2. The Boe, or principle of intelligence.
3. The Rouh, or Rouan, the principle of practical judgment,—imagination,—volition.
4. The Akho, or principle of conscience.
5. The Jan, or principle of animal life.

When the four first of these, which cannot subsist in the body without the last, abandon their earthly abode, the Jan mingles with the winds, and the Akho returns to heaven with the celestial Rouhs, (or spirits;) because, its office being continually to urge man to do good and shun evil, it can have no part in the guilt of the soul, whatever that may be. The Boe, the Rouan, and the Feroher, united together, are the only principles which are accountable for the deeds of the man, and which are accordingly to be examined at the day of judgment. If good predominates, they go to heaven; if evil, they are despatched to hell. The body is regarded as a mere instrument in the power of the Rouan, and therefore not responsible for its acts. After death the Akho has a separate existence, as the Feroher had previous to birth.

Such is the soul of man according to the Zendavesta, and such was Kayomurz, created (as the word implies) to be immortal, and sprinkled by Ormuzd with the water of Khei, which rendered him beautiful as a youth of fifteen years. But neither his comeliness nor the power of Ormuzd could avert the malice of Ahriman, who, at the end of thirty years, and after a severe conflict of ninety days and nights, succeeded in destroying him. But the principle of regeneration being preserved, and confided to the tutelar genius of fire, was purified by the light of the sun, and after forty years produced a tree or plant representing two human bodies. These were Maschia and Maschiana, the parents of the human race. The names, according to M. Du Perron, are derived from a word signifying death; and, though they proceeded from the seed of Kayomurz, they were yet deemed children of the earth, which nourished the tree, and of the heavens, which bedewed it.*

But though created pure, and capable of perfect and permanent felicity, Maschia and Maschiana were tempted to rebel and to worship Ahriman instead of their creator Ormuzd. They thus became Darvund, and their souls were doomed to remain in hell until the resurrection. The earth was overrun by Kharfesters, (or evil spirits invested with bodies,) who inhabited its caverns and recesses. A flood was sent which destroyed them; but from their foul remains arose noisome animals, reptiles, poisons, and putridity. The unhappy pair plunged still more deeply into sin. Listening to the continued temptations of Ahriman, they drank the milk of a goat, (which appears to have been an incarnation of himself;) they ate forbidden fruit, thereby forfeiting their few remaining privileges; and poured libations of milk to the powers of darkness in the North. They were separated, but at the end of fifty years again met, and had a couple of children, who multiplied and peopled the whole earth.

The power of evil increased with the growth of the universe; nor was any beneficent influence sufficient to arrest its course. The intimate union of the two principles in all things rendered it impossible to destroy the works of Ahriman, who himself was indestructible. So Ormuzd resolved to snatch from his hands the creatures who had been so bitterly persecuted; and in order to fortify them against the future efforts of the Evil One, he gave his law to be promulgated by Zoroaster.

In these struggles must elapse the third period of the duration of the universe; the power of Ormuzd and Ahriman being equally balanced. During the fourth period the latter is to prevail; misery and desolation shall brood over the earth; and three prophets shall appear, under the last of whom, named Sosioch, a rain of black water shall precede the renewal of nature, the resurrection of mankind, and the final judgment.

But annihilation, even for a time, forms no part of the doctrine of Zoroaster. At death the materials of the body rejoin their respective elements,—earth to earth,—water to water,—fire to fire,—and the life to the viewless air. The last hour is thus stripped of its terrors to the Parsee, by the conviction that nothing is reduced to nonentity. For three days after dissolution the soul flits round its tenement of clay in hopes of a re-union. On the fourth the angel Seroch appears, and conducts it to the bridge of Chinevad. On this structure, which connects earth and heaven, sits the angel of justice, Rash in Rast, to weigh the actions of mortals; and, according to his decision, the heavenly dog permits it to cross and join the souls of its ancestors in heaven, or precipitates it into the gulf of hell which yawns below. When the good deeds prevail, the soul is met on the bridge by a dazzling figure, which says, "I am thy good angel (Kherdar),—I was pure originally, but thy good deeds have rendered me purer;" and passing its hand over the neck of the blessed soul, leads it to paradise. If the iniquities preponderate, it is met by a hideous spectre which howls out, "I am thy evil Kherdar,—impure myself, thy sins have rendered me more foul; through thee shall we become miserable until the resurrection;" on which it drags the sinning spirit to hell, where Ahriman taunts it with its folly and crimes.

The resurrection, however, is the true triumph of Ormuzd and his worshippers, and one of the most essential articles of their belief. In that day Kayomurz will first arise, then Maschia and Maschiana. The judgment of mankind is to occupy a space of fifty-seven years. The genii of the elements, which have received in deposite the various substances of the body, must render up their trust; the soul will recognise its earthly companion and re-enter it; the juice of the herb Hom, and the milk of the bull Heziosk, will restore life to man, who then becomes immortal. Then takes place the final separation of the good and evil. Sinners who have not in the intermediate state expiated their faults are again sent to hell, but not for eternal punishment. The tortures of three awful days and nights, equal to an agony of three thousand years, suffice for the purification of the most wicked. The voice of the damned, ascending to heaven, will find mercy in the soul of Ormuzd, who will withdraw them from the place of torment. The world shall melt with fervent heat, and the liquid and glowing metals shall purify the universe, and fit all beings for everlasting felicity. To the just this ordeal proves as a pleasant bath of milk-warm water; the wicked, on the other hand, shall suffer excruciating agonies, but it will be the last of their miseries. Hell itself and all its demons shall be cleansed; Ahriman, no longer irreclaimable, will be converted to goodness, and become a ministering spirit of the Most High.

Such, according to the Zendavesta, is a sketch of the system of cosmogony and theology promulgated by Zoroaster,—in all probability compiled and reformed in some degree from the ancient religion of the Magi.

(To be continued.)

* It is not clear at what time Mythra was created, nor what was the precise nature of his functions. But M. Du Perron, who has examined the subject at large, concludes that his office is to oppose continually the powers of evil; for which he is provided with 1000 ears, and 10,000 eyes, and flits between heaven and earth armed with a massy club. He is the source of light, provides the sun for the use of the earth, distributes the waters to their proper courses, preserves harmony on earth, watches over the law, defends the soul after death from the touch of impure spirits, and is a mediator between Ormuzd and his creatures. He is associated with, or rather superior to, the amshaspunds.

* This vain and complicated mythology is supposed, by M. Du Perron, to have been invented subsequent to the time of Zoroaster.

WE are surprised that among the numerous republications of the day, Necker on Religious Opinions is forgotten. It is a profound and eloquent work, and admirably adapted to check the prevalence of infidelity in our country. The author as a statesman anticipated the horrors of the French Revolution, and as a Christian aimed to apply the only antidote of social anarchy by reclaiming his countrymen from Atheism to Christianity. We publish a chapter, and hope it will induce some readers to inquire after the work itself.

INFLUENCE OF RELIGIOUS PRINCIPLES ON OUR HAPPINESS.

Having demonstrated the close connexion of morality with religious opinions, we have already pointed out one of the principal relations of these opinions with the public happiness; since the repose and interior tranquillity of society essentially depend on the maintenance of civil order, and the exact observance of the laws of justice. But the greater part of the happiness of which we are susceptible arises not from our intercourse with the community. The benefits of religion would then be very imperfect were they not extended to our most intimate sentiments, and were they unavailing in those secret conflicts of different affections which often agitate our souls and distract our thoughts. Religious principles are far from deserving such a reproach. What raises them above every other doctrine and legislation is, that they equally influence the happiness of individuals and of society. In order to examine this truth somewhat in a philosophical manner, we must, for a little, contemplate our moral nature, and attentively examine the origin of the enjoyments and the anxieties of our minds.

Men, at their first entrance into the world, and as soon as their intellectual faculties are disclosed, extend their views and live in the future. Sensual pleasures and bodily pain only can detain them in the present; but in the long intervals between the suspension and recurrence of such sensations, it is by anticipation or memory that they are happy or miserable; and remembrance itself is only interesting in proportion as it keeps up the connexion between the past and the future. The influence of the future on all our moral affections, no doubt, often escapes our notice. Let us illustrate this by some examples: We fancy that the present moment alone produces happiness, while we receive praise, obtain some mark of distinction, or are informed of an unexpected increase of our fortune; and when, either in conversation, or in our closet, we are pleased with a happy flight of imagination, or some discovery of reason. These, with a number of similar enjoyments, we call *present happiness*, though they all derive their real value entirely from our connecting them in our minds with the prospect of futurity. Indeed, respect, applause, those triumphs of self-love, those harbingers of fame, and even fame itself, are acquisitions which education and habit have rendered precious, by exhibiting beyond them some other advantage, of which they are only the symbols. Often, indeed, the last object of our ambition is but an enjoyment of opinion, the obscure image of some more real possession. We every where see the human imagination occupied with a succession of delusive hopes: future good is always either the immediate object of our thoughts and wishes, or perhaps, without our observing it, the reason why we value present enjoyments. Thus, either indirectly, and in a way in which it escapes our notice, or directly, and with our knowledge, all our enjoyments and objects of pursuit are placed in distant perspective;—and, thus, though constantly imposed upon, yet we are never undeceived. Enslaved by habit, it would be vain for us to attempt to separate the real advantages depending on opinion from those delusive hopes with which they are connected, and by which we have been seduced and deceived through the whole course of life.

There are few parts of the moral system which agree not with this manner of explaining the chief cause of our pleasures and pains. I am very far, however, from thinking that the sentiments which unite men by the charm of friendship, and so essentially contribute to their happiness, depend on the same principles. Every thing is real in the social affections, since they consist only in the simple association of ourselves with others; and, in this view, they may be considered as, in some measure, enlarging our own existence; but this intimate participation of the good and evil of life does not change the essence of these affections. Friendship doubles our enjoyments and our comforts; and the close alliance of two sympathizing souls fortifies both against every event: but since we must always remain subjected to the same passions, futurity equally preserves its influence over us, whether we remain solitary, or live only for others.

If our moral nature, however, be such that the object of wishes should always appear at some distance,—if our thoughts, like the course of the waves, are ever active and pressing forward,—if our present enjoyments have a secret connexion with those imaginary advantages, which always terminate in a fleeting shadow; in short, if every thing be future in the lot of man, with what love and respect ought we to consider that grand system of our highest hopes, of which religious principles are the majestic foundation? With what encouraging prospects, far beyond all other views, does religion present us? How great, how precious is that universal and most interesting sentiment, the desire of prolonging our existence! Nothing can be so dreadful to man as the idea of eternal annihilation. The total destruction of all those faculties which compose his being is, with regard to himself, equal to a dissolution of the whole universe; he ought, therefore, earnestly and above all, to seek a refuge from this overwhelming thought.

It is, no doubt, according to the natural disposition, and in proportion to the influence of religious principles on the mind that men lay hold, with confidence, on the hopes and promises of reward offered by religion. But when our supreme happiness is the object, obscurity, doubts and uncertainty operate very powerfully: for, even in the affairs of human life, the greatness of the enterprise excites our ambition more than the probability of success. To what, then, should we betake ourselves,—where attach the slightest hope, were ever the belief of a GOD, this chief support of religious sentiments, entirely abolished, were men, from their infancy, only occupied with worldly considerations, which are as transitory as themselves, and, being thus early debased in their own eyes, should strive to stifle that innate sentiment which intimates to them the spirituality of the soul? Thus discouraged by the first principles of their education, every effort being repressed that might carry forward their thoughts, a retrospective view of the past, by recalling the irreparable loss, would too strongly attract their attention, and the mind, in the meantime, could no longer maintain the equilibrium necessary for the enjoyment of the present moment. In short, the present instant, which is indeed an imperceptible fraction of time, would appear as nothing, were it not united in our thoughts to the unknown number of days and years which are before us: since, then, the ideas of happiness and duration which we acquire by religious principles are in no respect limited, our imagination is never forced to recur on itself, but seems to be insensibly lost in the immense extent of futurity.

While we pursue the course of a great river, with an extensive horizon open to our view, we never consider minutely the sandy banks along which we pass; but when, by changing our situation, or by twilight coming on, the prospect is contracted, our attention is then turned to the barren channel before us, though we did not before remark all its dryness and sterility.—Similar to this is our situation in the career of human life. While the great and sublime thoughts of infinity elevate our hopes and exalt our souls, we are but little affected by the troubles and difficulties strowed in our path. But if, upon changing our principles, a gloomy philosophy should darken the perspective, our attention must then be invariably fixed on the objects which surround us; and we would then, but too distinctly, perceive the vanity and illusion of all the enjoyments of which our moral nature is susceptible.

(To be continued.)

From the (London) Missionary Register.

DEATH OF TWO CINGALESE CRIMINALS,

Visited by the Rev. Ebenezer Daniel, Baptist Missionary in Ceylon.

'HEARING that two Cingalese men, of the names of Horoonago and Seletoa, were found guilty of murder, and ordered to be executed on Dec. 3, 1832, I thought it my duty to go and see them. When I reflected on the gross ignorance of these people, and the besotting influence of their religion, I felt but little hope of being the means of doing them any good: but, knowing that the power of GOD can vanquish every difficulty, and looking to him for all needful direction and aid, I determined on making the attempt.

The first time I visited them was on Friday, Nov. 16th. On asking them of what religion they were, they replied, they were Buddhists; that is, they disbelieved in the existence of any Eternal GOD—the Creator, Preserver, and Judge of men. They had no idea of an eternal state of rewards and punishments after death. Believing in the doctrine of an interminable number of transmigrations, death was to them an affair of little concern: they might be, in the next birth, in a better or worse condition than they then were; and if they were in a worse condition, it might, by another birth, be speedily exchanged for a better: as, according to the doctrine of Buddhu, all souls are of equal value, whether the soul of an angel or devil—a man or pismire: there was no more crime in taking away the life of a man than that of a flea.

These men were not only Buddhists, but some of the most uninstructed of them. Living in a remote jungle, they appeared scarcely to have heard any thing of the Eternal GOD, or JESUS CHRIST as the only Saviour. Knowing that so long as they maintained their wretched system of religion there could be no hope of their salvation, I endeavored to show them its falseness, and folly, and danger. I told them of the only true and Eternal GOD, the Maker and Preserver of all things—of his right to command us, and our obligations to obey him—of the manner in which we had sinned against him—and the dreadful consequences of sin. I then assured them, that neither Buddhu, nor any one, except JESUS CHRIST, could save them; and directed them to leave the worship of idol gods, and seek mercy from the true GOD, through JESUS CHRIST. One of them said he wished to hear more respecting these things; the other said he wished to see a Buddhist priest. As one of them could read, I left him some suitable books in Cingalese.

On this first interview, I visited them in their different cells; but, in my other visits, I requested that I might see them together. I tried to obtain from them a confession of their guilt, in reference to the murder: one of them most absolutely denied that he had any concern with it whatever, or knew any thing about it: the other admitted that he was concerned in it; although he did not mean to murder his neighbor, but only to punish him for injuries which he had received from him. At my next interview, both of them acknowledged that they were concerned in beating the person, who died after receiving their blows.

I continued to show them the evil of sin, their dreadful danger on account of it, and the way of salvation through JESUS CHRIST: but I found that my efforts to advance their eternal welfare were, in a great measure, neutralized by the false hope that they should not be executed; and they wished me to petition the Governor on their behalf. I could not think this a fit course for me to pursue; but, seeing the fatal effect of

this hope, and thinking there were some mitigating circumstances in their case which might afford some hope of a commutation of punishment, I determined on seeing their counsel, and stating the case to him. He told me that he had drawn up a petition to the Governor on their behalf, in which he incorporated the facts which they had divulged to me; but he had little hope that it would be of any avail. After this, I obtained an interview with the Judge who tried them: he gave me scarcely any reason to conclude that any commutation of punishment would take place: the Governor, he said, had, contrary to the general practice, referred their petition to the consideration of his council; but there was scarce a doubt but the execution would take place: on asking him if any modification of the sentence could be expected, because they did not intend to kill, but only to punish, the dead man, he said, "Not in the least: for if a number of people were to fall on an individual, and beat him without mercy, and leave him in a ditch alone after it, and this should not be regarded as murder, there would be no security for human life."

On returning to them, I told them that I had done all that I could do for them; and, since there was no hope of life, they must, with all their hearts, seek preparation for death. Amid all their delusive expectations of life, their knowledge of the Christian religion had made perceptible progress: but when the above information was communicated to them, they became earnest in seeking the salvation of their souls. In the various interviews which I had with them, I read to them many passages of Scripture, and explained them to them.

They told me, that, in their ignorance, they had offered up their gifts to Buddhu; but now they saw its vanity, and worshipped the true God, the Creator of heaven and earth. On questioning them if they NOW AT ALL worshipped Buddhu, they most solemnly denied it; and said that they worshipped the true God alone.

I tried to convince them that they were not only guilty of open sins, but of inward iniquity—that their hearts were full of sin; and unless they were cleansed from it and made holy, they never could go to heaven. On reading to them the account given of the past character of the Corinthians (1 Cor. vi. 9, 10,) they said that they had been guilty of all the crimes which were there mentioned.

I observed, with some interest, considering their former ignorance, the considerable knowledge which they had attained concerning Christ and the way of salvation through him. On asking what Christ had done and suffered for our salvation, one of them said, that he left heaven—that he had come into our world—that he had died on the cross to bear our sins—that he was risen from the dead and gone to heaven. On being questioned if they believed that Jesus could hear them when they prayed to him, they replied that he could. They said they knew that they deserved to go to hell because of their sins; and that if they had died in the state in which they were when they were put into prison, they must have gone there: but they believed Jesus Christ was able and willing to save them, and that their whole trust for salvation was on him and on what he had done and suffered. They professed deep sorrow for the part which they had taken in the death of the murdered man, and for all their other sins. They said they had prayed to God to purify their hearts from all sin—that, in former times, they had many enmities and malicious thoughts in their hearts; but now they felt these things quite taken away—that if any persons had injured them, they now freely forgave them—that their hearts were quite different to what they once were: now they hated all sin; and wished to forsake it, and live in the service of God.

I inquired of them if they were afraid to die. They said they did not dread the death of the body, but what followed it—the second death: but they hoped that the Lord Jesus Christ would deliver them from that, and take them to heaven. They said Jesus had promised to receive them, if they sought him; and they hoped that they should be received by Him. Of the two men, though both expressed a hope of heaven through Christ alone, yet one seemed to be more fearful, the other more confident.

In persons who had been brought up in such vice and ignorance, and who had for so short a time heard any thing like the truth of God, it must be expected that many erroneous views must have mingled themselves with their views of Christianity; but it is hoped that this did not hinder their prayer being heard by Him who *will not break the bruised reed nor quench the smoking flax.* One particular instance occurs to me. A few days before they suffered, they inquired of me if our God required any money or gifts to be offered up on their behalf; if so, they would order their relations to do it for them after their death. I told them, God required from THEM no offering to take away sin: He had provided the only sacrifice in the death of Jesus, who had suffered for us—that they were to rely with deep sorrow for sin on that sacrifice—and then God would save them for Christ's sake.

They were very earnest in prayer, especially during the last twenty-four hours of their lives. One of them told me, that the last night which he spent in this world he scarcely slept at all, but was engaged almost the whole of it in praying to God for salvation in the name of Jesus. A little before they left the prison, when the smith had knocked off their irons, they, lifting up their hands and eyes to heaven, said, "O Lord! as these irons are taken away from our bodies, so, for Christ's sake, take away sin from our souls!" On my telling them what I thought they should particularly pray for in their last moments, I said to them, "Now, to say these things in words only will be of no avail, unless you pray with your hearts:" they exclaimed, "We DO pray with our hearts, Sir!" When the executioner came to pinion them, they said that there was no occasion to do it, as they should not attempt to escape: but when it was told them that it was his duty to do it, they said it gave them no offence. On leaving the prison, they begged of their fellow-prisoners, if they had in any way offended them, to forgive them, and pray to God for them, that he would have mercy on them. On my at last asking them if they had any thing further to say to me, or any other request to make, they said, "Nothing more; except that we again beg you will go to our village, and show the people the true way of salvation." I then took my leave of them, saying, "May God bless and receive your souls!"

On their way to the place of execution, they were either engaged in prayer, or soliciting others to pray for them. When they arrived at the fatal spot, they kneeled down in the cart to pray. They said, "O Lord! in our ignorance we sinned against Thee; but as Thou hatest all sin, so do we hate all sin!" One of them was heard to say, "O Lord God, for Christ's sake forgive me all the sins which I have committed from my infancy to this day, and save my soul!"—the other, "O Lord! for Christ's sake send me not to hell, but take me to heaven!" On the rope being adjusted to their necks as they stood under the gallows, they begged the executioner to have a little patience, that they might pray again: I think it was then that one of them was heard to say, "O, my Father!—Angels! take me!" when, the cart going from them, after three or four convulsive struggles, they entered into eternity.

Their anxious concern to obtain salvation through Christ, and their execution, seemed to produce a great effect on the hearts of the spectators, many of them being dissolved in tears. I preached the next Lord's day to my Cingalese congregation from Luke xxiii. 42, 43. They listened with great attention and emotion. I asked them, if these men, who never had heard of Christ and his salvation, had, on its being told them, so earnestly seized it, what would be their condition, if, after having so frequently heard the preaching of the Gospel, they should be found neglectors of the great salvation. The Lord cause them to turn to the Saviour with full purpose of heart!'

Mr. Daniel closes his narrative with the following just reflections:—

"Although I believe the accounts of death conversions are to be received with much hesitation, I do trust there is reason to hope that these malefactors did receive mercy, and were brands plucked out of the fire. If they really expressed with their lips the feelings of their hearts, we cannot doubt it; since it is difficult to reconcile with the promises of the Gospel the idea that any sinner, who, with humble, earnest, penitent, persevering prayer, seeks salvation through the blood of the Lamb, is rejected by the Saviour.

But I cannot see any thing which can lead us to distrust their sincerity. They had no temporal good to gain by the expressions which they uttered. They were more earnest in listening to religious instruction, after they were told that they could have no mercy in this world than before. The knowledge which they acquired, and the emotions which they expressed, were entirely contrary to their Buddhistical feelings and notions. Hence, when two Buddhist priests came to see them about a week before their execution, they refused to listen to them; and said that they sought the knowledge of the Christian religion, and would no longer hear the instructions in which they once took pleasure.

Again, considering their previous gross ignorance and stupidity in sin, we may hope that the religious knowledge which they acquired could only be obtained by the sanctifying influence of the Spirit of God.

They were not only desirous that I should pray with them when in the prison, but begged that when I was away from them I would pray for them.

Entirely unsolicited, they repeatedly and earnestly said, "In our village there are many wicked idolatrous people live: they worship Buddhu, and have no one to tell them of the true God or Christ, or the way of salvation: we therefore beg you will go and preach the Gospel to them, that people may know the only way to heaven."'

LETTERS OF THE REV. JOHN NEWTON OF OLNEY,—NEVER BEFORE PUBLISHED.

Mr. Editor,—The lady to whom the following letters were addressed, was married by Mr. Newton in London. She afterwards, with her husband, came to New-York, where they both resided many years, well known and highly respected: both lived and died in the arms of our Church; and these letters are furnished for publication by her daughter, also a highly esteemed member of our Church. I should be happy, if it meet your approbation, to see them appear in the successive numbers of the Churchman.

E. T.

Dear Mrs. Harvey,—If you live to be old like me, you will find as I do, the effects of increasing years. Through mercy my health is good, but I cannot sit so long with a pen in my hand, nor write so many letters as once I could: and yet I have more to write if I was able; for as my strength decreases, my business seems upon the increase, and therefore I am become a poor correspondent, not to you only, but to all my friends.

But I shall be always glad to hear of or from you, whether I can write or not. I was at Leicester last summer, and saw your sister, and forwarded a letter to you from her, which I hope you received safe.

You find it difficult to believe because you are a sinner; but did not Christ come purposely to save sinners? But you are a great sinner. Indeed, if he saves only those who are small sinners, both you and I must cry out, Wo is me. But we are not to give way to the unbelief and pride of our hearts. It is not humility to contradict the Lord. He says, Him that cometh I will *in no wise* cast out. Go, take him at his word, without reasonings, with the simplicity of a child—receive him as Christ Jesus the Lord in all his offices, to save you from guilt and sin, to rule over you, to guide and guard you, to dispose of you and manage you, and he will fully answer your desires. But as He gave himself wholly *for* us, he expects that we shall give ourselves wholly *to* him, and if we are willing and in earnest, he will enable us to do so. There is more burden than comfort in religion, till we are brought to a point to make it the chief, the one thing. As a worldly man, whose whole conduct is governed by his prevailing desire to be rich, so we must give all diligence, in the use of every appointed means, in attention to every precept, in submitting to every dispensation, in mortifying every wrong disposition, if we desire to be happy and comfortable. It is possible, perhaps, that a traveller may make a long journey with a thorn in his foot, but then he must take every step slowly and in pain. Whereas, if the thorn is extracted, he may walk and run with pleasure. The Lord is merciful to our infirmities and mistakes which have not the consent of our will; he pities and heals the broken heart, but he will not be pleased with a divided heart. Strive and pray for a single eye, a simple intention to please him, a simple dependence upon his grace and promises, and you will do well; though your beginning may be small, your latter end will greatly increase.

I thank you again for your sympathy. I still feel my loss much the same as at first: but I am satisfied. The Lord has mercifully supported me, and I am surrounded with mercies and comforts. I enclose you two or three Ebenezers which I wrote on the day twelvemonth after my dear's death, and likewise a copy of verses I wrote last year upon the same occasion; the former you will see has been printed, the latter is quite at your service if you or any of your friends think it worth while to take copies.

You sent me a copy of verses, signed Deggy V. Blechner, but there is nothing in your letter to inform me, nor can I guess either by the name or the hand-writing, whether they came from a male or a female. However, I beg you to present my thanks to the writer, together with one of the Ebenezers.

My love to Mr. Harvey and Tommy. I am glad to hear you are all well, and go on comfortably in temporals; may the Lord bless you in spirituals also. The prayer of Jabez, 1 Chr. iv. O that thou wouldst bless me *indeed!* Every creature good is a blessing as coming from him, but nothing is truly good to us unless he is pleased to bless us *indeed* with the blessings of his love, grace, and peace.

I am very busy, (indeed I am always so,) and this opportunity of writing by a private hand, offers suddenly, so that I cannot at present enlarge much. There is a great ocean between us; but the mind is not restrained by seas or mountains. The throne of grace is equally near to us both: there we may meet often, and I hope we do and shall, and hereafter before the throne of glory.

Miss Catlett joins me in love to you and yours. If she had a letter of yours to answer she would probably write, but she is rather backward at beginning the correspondence. I have not seen Mrs. Emmerson lately, but believe she and her family are pretty well; she does not know of my writing.

That the word of the Lord may be your support and rule, and his presence your continual comfort and joy, is the sincere prayer of your affectionate and obliged friend and servant,

John Newton.

Coleman-street Buildings, March 2, 1793.

COMMUNICATIONS.

For the Churchman.

ENCYCLOPEDIA AMERICANA.

Art. Cranmer.

The work, the title of which stands at the head of this article, is one of much merit, when judged as a whole; but it is not without its defects, and among these the article headed Cranmer to me seems to stand conspicuous.

I am not unaware that by the Romanists, and occasionally by Protestants, Cranmer has been represented as a time-server, and a courtier; a man not only destitute of mere animal courage, but of high moral principle: and this article to me seems but a reiteration of those charges.

The falsity of some of these charges it is now my object to demonstrate.

1. Cranmer, when nominated by Henry VIII. to the see of Canterbury, hesitated to accept this dignity, being scrupulous about applying to the pope for the bulls of consecration. This, says the Encyclopedia Americana, "was obviated by a vague and secret protestation, which can be justified only on the jesuitical principle of the lawfulness of mental reservations or virtual falsehoods."

This charge contains two allegations which are not true in point of fact: for, 1st, the protestation was not *vague;* and, 2d, it was not *secret.*

That it was not *vague* will be evident to every one who will take the trouble to read it. *Life of Cranmer, by Chas. W. Le Bas,* vol. i. p. 56, and App. No. 1. *Cranmer's Reg. Lambeth Lib.* fol. 4. *Strype's Cranmer,* App. No. 5. *Todd's Cranmer.*

That it was not *secret* is proved by the fact that it was read in the presence of official witnesses, in the place appropriated to such performances, and twice produced and read at the altar, in the presence of a crowded congregation; and each time invested with the solemnity of a public record. *Life of Cran., C. W. Le Bas,* vol. i. pp. 56–58, App. No. 2. *Lambeth MSS,* No. 1136. *Todd's Cranmer,* vol. i. p. 65, seq.; and a later writer who is disposed to condemn Cranmer, virtually admits that *it was not secret. Hallam's Const. Hist. Eng.* vol. i. p. 135, *note.* And an able writer has advanced *reasons* which, if not sufficient to justify the protestation, at least excuse Cranmer from any heinous guilt. *Todd's Intro. Cran. Def. True Doc. Sac.,* p. 40, 1825.

2. It is said, that "In 1536 the *casuistry* of Cranmer was a second time exerted to gratify the base passions of his tyrannical sovereign." This charge implies, that Cranmer acted a hypocritical part in the case of Catharine, and was now ready to do the same in relation to Anne Boleyn.

A charge of this magnitude should not be preferred without good evidence, when too it contradicts the whole tenor of a man's life.

Cranmer's opinion concerning Henry's divorce from Catharine, was formed in the retirement of an academic hall, and the accidental expression of it in the presence of Gardiner, Bishop of Winchester, led to his introduction to the King. That he was sincere is demonstrated beyond doubt by his offer to the Pope to maintain the positions of the book he had published in a public disputation. *On this head, compare Le Bas,* vol. i. pp. 38–51. *Fox, Eccl. Biog.,* vol. iii. p. 436. *Strype's Cran.,* b. i. c. i. *Burnet,* vol. i. pp. 45, 46; vol. ii. *Rec.* No. 34. *Coll. Ecc. Hist.,* p. 52. *Cranmer's Remains,* vol. i.

In the case of Anne Boleyn it is evident that Cranmer supposed he had reason to believe she was guilty, and that he approached the subject with an aching heart. *Le Bas,* vol. i. pp. 111–114, App. No. 3. *Burnet,* vol. i. p. 200. *Cranmer's Remains,* vol. i.

3. "*The Necessary Erudition of a Christian Man* was principally of Cranmer's composition." The writer of the article under consideration seems to have confounded this work with the *Institution of a Christian Man,* which he has not noticed; and it is only because the writer seems to have founded a charge of time-serving in religion upon the doctrines contained in it, that I have alluded to it. How far Cranmer is to be charged with inconsistency for advocating the doctrines in which he had been educated, and in common with others believed, or to be condemned for the contents of a book published by the King, and full of interlineations by his hand, I will not pretend to decide. Those who wish to examine the subject in detail, may consult *Strype, Todd,* or *Le Bas' Life of Cranmer; Hum. Hist. Eng.,* vol. ii. p. 353; vol. iv. p. 80. *Hallam, Const. Hist. Eng.,* vol. i. pp. 79–110.

4. "The fate of Cranmer," it is said, "has shed a false lustre over his character, and procured for him the reputation of a Protestant martyr, while he was in reality the victim of party malice and personal revenge." Not so thought Voltaire. "Cranmer, who had been extremely serviceable to Henry VIII. in his divorce [from Catharine], was not condemned for that dangerous service, *but for being a Protestant.*" *Univ. Hist.* vol. ii. p. 328, 12mo, 1777. And Hume says, "Mary resolved *to punish him for heresy rather than for treason.*" *Hist. Eng.,* vol. ii. p. 462. See *Le Bas,* vol. ii. p. 166, and seq. *Strype's Cran.,* vol. iii. c. 19, and seq. *Cran. Remains,* vol. iv. *Fox, Ecc. Biog.,* vol. iii.

5. "Successively a Catholic, a Lutheran, a Zuinglian, a defender of transubstantiation, and a persecutor of those who believed that doctrine—the purity of his motives as a reformer is somewhat doubtful."

The best answer to this, and a full and complete one is, *the history of his life,* of which a neat and cheap edition, by C. W. Le Bas, has been published by the Harpers in the Theological Library, Nos. 5 and 6, 12mo, 1833, and which every person who feels interested in the life of that eminent man should read.

But I cannot close this brief notice without giving his character as drawn in brief by Hume, in his History of England:—

"Cranmer was undoubtedly a man of merit; possessed of learning and capacity, and adorned with candor, sincerity, and beneficence, and all those virtues which were fitted to render him useful and amiable in society. His moral qualities procured him universal respect." Vol. ii. p. 463. And Hallam is forced to admit, "That Cranmer's faults were always the effects of circumstances, and not of intention." *Const. Hist. Eng.,* vol. i. p. 134.

Whether such a man could be a hypocritical casuist and a hollow-hearted time-server, let the public judge.

Aug. 18. Juris Consultus.

For the Churchman.

A GENERAL EPISCOPAL BIBLE, PRAYER-BOOK, AND TRACT SOCIETY.—NO. III.

THE PRESENT SITUATION OF THE CHURCH.

The United States of America are destined to act an important part in the concerns of man. They are to occupy an elevated place in universal history. They may never obscure the high sounding praise of ancient Rome, or tarnish the lustre of some more modern empires by their military splendor. But in the more lasting and beneficial arts of peace they are to exert a mighty influence. In arts, science, civilization, refinement, &c., they are destined to introduce a new era into the annals of mankind. With inexhaustible physical resources, a popular government, and a general spirit of enterprise among their rapidly growing population, it cannot be otherwise than that an influence must be exerted over the nations. In morals and religion also, they are to occupy a sphere most awfully important. Already are the eyes of the world fixed on their movements. They are contemplated with fearful interest.

On this vast theatre, crowded with scenes of solemn import, in which are involved the final destinies of the country, and of mankind at large, the Protestant Episcopal Church takes her stand. Although at present by no means the greatest in numerical strength among the thousands of Israel, yet, from her high origin, her lofty character, her internal organization, her immense resources, her firm undeviating policy, she is at no distant day destined to occupy the loftiest place. While other communions are to be lost in the vortex of revolution, overwhelmed by the wild torrent of popular frenzy, or distracted by the internal commotions arising from heretical doctrines and schismatical practices, she, from her very nature and constitution will rapidly advance, gathering strength at every movement, at peace with herself, and unhurt by the commotion reigning without. Her advance hitherto, although sure and steady, has not been at that rapid rate which sweeps away every obstacle by its own powerful impetus. She has moved on by the force of her own native worth, combined with the high sanctions of divine original. These can only be fully appreciated by those condescending to examine her claims. She uses no methods to force them on the popular attention. In her own appointed way she openly proclaims to the world the knowledge of salvation through a Redeemer. There have been other retarding causes. She has been cramped in her movements by methods inherited from our ancestors, inconsistent with the improvements of the age. Her measures have been ill adapted to the present state of society. These she has been slow in casting off, and this constitutes one of her greatest excellencies; for if she unhesitatingly adapted herself to the varying state of popular feeling, we might soon bid farewell to all those venerable bulwarks,—her incomparable formularies, at once her glory and her strength. Some of these measures she has thrown aside as useless, but others remain, to clash with her harmonious form of government, in which her spiritual, legislative, judicial, and executive powers are so happily balanced. Thus, instead of reaping the full benefit from her beautiful polity, it has been in some cases rendered inefficient from distracting causes. Like the friction in a new and imperfectly formed machine, they have neutralized the power, and operated only to crush the parts or tear them asunder. But with all these disadvantages the present situation of the Church is favorable for effective action. She is now shaking off the remnants of a long depression that has hung upon her like an incubus, and damped her inborn energies. Her rising spirits relieved from this weighty load, all buoyant with hope, and glowing with ardent expectation. With all the vigor of youth, she is preparing to do her part in the great work of evangelizing the world. She is gathering force for the onset. But her strength is not fairly consolidated. She cannot, therefore, act with efficiency. In many parts of the country she is not fairly organized—she knows not her native strength.

Among the discoveries of the age, is that of the wonderful results arising from concentration of effort. The fact was demonstrated centuries ago by Archimedes, and practically illustrated in another form, by burning a Roman fleet in the harbor of Syracuse with the rays of the sun collected in a focus. But mankind, although generally imitative, often overlook the most obvious lessons of wisdom. Christendom to this day has never acted in concert. Had the Church universal forgotten internal commotions, and arisen in the overpowering majesty of united strength, she would have gone forth conquering and to conquer. Two thirds of the human race would not now have been involved in the horrors of Pagan gloom; nor would they have gone down, age after age, to the regions of despair, without one ray to enlighten the blackness of darkness. But Christendom *cannot* act in concert, so long as communion is arrayed against communion. We must then look to individual Churches. Our own has at length discovered that in concentrated effort there is strength. She is now putting her discoveries into practical execution. Her general Missionary Society, and Sunday School Union, attest the fact. These are now laboring with cheering prospects. But in order to carry this system of concentration out into harmonious action, *another general institution* is wanted. We have neglected to give efficient employment to the *press*—that strongest of all intellectual and moral levers ever put into the hands of man. Strange anomaly indeed, that the Episcopal Church, whose existence has been in the midst of learning—which has produced the greatest scholars and divines that any age can boast, should neglect to give efficient employment to the press!

In the course of events, the time has now come to remedy the crying neglect—there is no reason that we should suffer longer from the inability or neglect of our ancestors. The spirit of the age demands the adoption of more enlightened measures. Wise policy recommends such a course. The present situation of the Church calls loudly. Thousands of her members once enjoying her privileges, are now separated from her altars, and scattered over the wide extended valleys and fertile plains of the far distant West. Even in the Atlantic States, fields are seen white for the harvest. But the laborers are few. Ministers are wanted, and cannot be raised up in sufficient numbers for years to come. Some other measures must be adopted in the present exigency, that may give aid to the ministry and increase their numbers, otherwise the present favorable opportunities will be lost. What is better calculated to produce these results, than the distribution of the Bible, Common Prayer-book, and Religious Tracts? Who can calculate the amount of good these silent, yet swift-winged messengers of Divine mercy may effect? Scattered among the wanderers, they will keep alive the emotions of their first love—they will open to the rising generations the fountains of life-giving knowledge—they will favorably incline the indifferent, and turn those wandering in dubious ways from their errant paths.

Such results can only be effected by concentrated efforts, and a concentration requires the formation of a General Bible, Prayer-book, and Tract Society.

Theron.

For the Churchman.

THE CHURCH OF THE NATIVITY.

Among the benevolent enterprises which the Churchmen of New-York are called on to aid, is the erection of a Church in the vicinity of the Dry Dock. It is perhaps known to most of them that in that section of the city the spirit of improvement has rapidly advanced, that a numerous and respectable population has there established itself, which, while it seeks with customary earnestness for temporal prosperity, is not wanting in efforts to promote its spiritual welfare. Other denominations have availed themselves of the advantages of this promising field, and the result of their labors has been the establishment of various congregations. A single individual of our communion esteeming it important to fix the Church wherever the Gospel is preached, undertook to raise a Sunday School in the same place with the design of making it ultimately the nucleus of a Church. This was about nine months since. The whole enterprise has succeeded beyond the most sanguine expectations. A few friends of the cause from distant parts of the city lent their personal exertions, and their example and solicitations called forth others who were resident upon the spot, and by their united efforts a school of between two and three hundred scholars was raised. But this was only the commencement of their labors. It was resolved to provide for the religious instruction of parents as well as children, and with this view, the services of the Church, and sermons, were read by a lay-reader during the Lord's day, and the aid of different city clergymen was obtained for a third service in the evening. A Church was speedily organized, which has increased as rapidly in numbers as it has in zeal. The writer of this article had yesterday (August 19th) the high gratification of witnessing the consecration of the chapel of the Church of the Nativity, by the Right Rev. Bishop Onderdonk. By the erection of this building the congregation has given an earnest of their intention to go forward in the good work which they have commenced; and even, were they disposed to settle down quietly in their present small edifice, the number which attended the consecration, (and there were very few from other parts of the city,) conclusively proves that they must soon be obliged to erect their church. Nor have they been growing in outward prosperity only; the interest of the public service already referred to was heightened by the best evidences of their spiritual increase, for two adults and six infants were baptized, and five persons received the apostolic rite of confirmation. The mere visiter, whether he surveyed the neat edifice, listened to the glowing responses of the congregation, heard the deep drawn sighs which followed the affecting portions of the bishop's sermon, or observed the tears which trickled down the cheeks of the adult recipients of baptism and confirmation, saw at once the effect of Christian zeal and occasion for devout thanksgiving to the Giver of every good and perfect gift.

It may be inquired where were the means for the accomplishment of these ends obtained? Justice requires it to be said, that a Rev. Professor of this city, who was before distinguished for his liberality to similar undertakings, procured the requisite means to commence the enterprise and to support it for several succeeding months. Since then other friends have contributed to its aid. There is yet, however, a considerable sum due on the building and lots, and for this, the individuals who have born the burden and heat of the day, who have contributed both of their labors and their property, respectfully appeal to their fellow Churchmen. They ask for the means which shall relieve them from all embarrassment, and leave them free to commence the erection of a church when circumstances shall demand it. They ask for means to promote the glory of God and the welfare of immortal souls, and surely Christians cannot refuse their assistance. They ask for means to promote the extension of the Church, and Churchmen must be inconsistent if they deny them.

A Visiter.

*** It is understood that contributions may be left at the Protestant Episcopal Press.

To the Editor of the Churchman.

Having been permitted in the providence of God to be present at the consecration of St. John's Church, Lawrenceville, (near Pittsburg,) Penn., on Saturday, the 19th of July last, and at the other solemnities which succeeded on the same occasion, brief notices of which from the Protestant Episcopalian you published in a late number of the Churchman; I have thought a more minute narration of the interesting and heart-stirring services of the day, together with a brief historical notice of this little village church, would be acceptable to Churchmen at large, and by furnishing a remarkable commentary upon Christ's gracious promises to his Church, to be ever with her, and showing that when the means he has appointed through his holy apostles are perseveringly used, no matter how humble and frail the agents, his blessing will abundantly be dispensed thereupon, may tend to stimulate and encourage pioneers of the Church militant who are fain to look upon "their small things" in the light of "forlorn hopes."

In February, 1833, "two or three" individuals, sincerely devoted to the Episcopal Church, who were connected with the United States Arsenal, located in the village of Lawrenceville, or residents in its vicinity, together with some others who, never having associated themselves with any religious denomination, were inclined to give the preference to our Church, met at the Commandant's office, adopted articles of association, elected a vestry, and had a charter of incorporation prepared for enrolment according to the laws of Pennsylvania. One of the rooms of the Arsenal, where Bishop Hopkins had formerly occasionally officiated, was allowed by the Commandant, and prepared under his sanction for divine service, according to our pure evangelical forms, and on the next Sunday the Rev. Dr. Wm. B. Lacey officiated for the first time for the incipient congregation. Service was regularly kept up in this room at least once every Sunday by occasional ministrations of Rev. Drs. Lacey and Upfold, and by lay-reading. Meanwhile subscription books were so successfully circulated in the village and its environs, and in the neighboring city, as to justify the entering into contract for the erection of a brick church forty-two feet in length, by thirty-two in width, with basement school rooms, upon an eligible site previously secured.

In April of the same year, the corner-stone was laid with suitable religious offices by the Rev. Dr. Lacey, and the building, notwithstanding its walls when nearly completed to the square had been prostrated to the ground in a violent hurricane in June, so far completed as to admit of service in October.

On the 22d day of December last the writer was present when Mr. Thomas Crumpton, the first Rector of St. John's, was in St. Stephen's Church, Philadelphia, presented by that ever-lamented servant of God, and intrepid champion of the Church catholic and apostolic, Rev. Dr. Montgomery, to the Right Rev. the Assistant Bishop of the Diocese for admission to the holy Order of Deacons. The Rev. Mr. Crumpton returned to Pittsburg, and entered upon the charge of the infant parish of St. John's, in connexion with monthly services at Butler and Kittaning, country churches, on the 1st of January, 1834. How this humble, pious and faithful Deacon's ministrations were blessed of God, and acceptable to the little flock he tended, will be evident when the writer shall have narrated the solemn and moving incidents of the day of consecration.

The church, with its snow-white pebble-dashed walls, and of simple but not unappropriate architectural appearance, stands upon a smart eminence eastwardly of the public buildings composing the Arsenal, and overlooking them as well as the stars and stripes which float from their flag-staff. It also commands an extensive, beautiful and highly picturesque view, embracing in front and southwardly till lost amid the hills of "La Belle Riviere," the clear, swift stream of the Allegheny, with its high and woody opposite or western ridges, while the eye rapidly coursing on the level and rich bottom through which the great Philadelphia thoroughfare runs, rests upon Pittsburg, and the opposite town of Allegheny, a canopy of smoke and sulphureous vapor now heavily settling upon and obscuring their buildings, and again partially swept away by currents of air—and then the Gothic tower of Trinity Church is to be plainly seen, a glorious landmark to trans-Allegheny Churchmen, since, from the disinterested missionary labors of her late* and present pastors, and the liberality of her people, have proceeded strength and nourishment to the stations of our Zion planted around in that flourishing region of country.

The church, with its basement little sunk, is high, and the approach to its front entrance, being a lofty stairway on the outside, the reader may judge of the impressive effect, when the Bishop and the attending clergy, the Rev. Dr. Upfold, Rev. Mr. Hilton, of Christ Church, Allegheny-town, and Rev. Mr. Crumpton, in their appropriate robes, mounted thereby, and entered the Church with the sublime words: "The earth is the Lord's, and all that therein is: the compass of the world, and they that dwell therein," &c.

The ceremony of consecration being concluded by Rev. Mr. Crumpton's reading the sentence of consecration, and the following blessing by the Bishop; the Rev. Mr. Hilton read the morning service; and the Bishop preached an impressive sermon from Isaiah xxviii. 16: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-*stone,* a sure foundation: he that believeth shall not make haste." In which the preacher very forcibly inculcated the necessity of laying the superstructure of all our religious plans and works in Zion, since *there* was laid the "corner-stone" of the text; than which "other foundation can no man lay;" and proved without any but charitable reference to other denominnations, that the Protestant Episcopal Church is a branch of the Zion wherein is laid the one "sure foundation," concluding with a few remarks explanatory of the rite of confirmation.

After which the Bishop laid his hands upon and blessed about fifteen individuals, mostly adults, thus formally for the first time connecting themselves with the Protestant Episcopal Church. Mr. ——— Killikelly was then presented for admission to the Deaconship, and the Rev. Mr. Crumpton to Priests' Orders, by the Rev. Dr. Upfold. After those holy offices were solemnly conferred by apostolic authority and according to primitive usage, the holy eucharist was administered by the Bishop, assisted by the Rev. Dr. Upfold. Upon this occasion, beside several former communicants worshipping in St. John's Church, with but one or two exceptions, all the confirmed came forward, and partook of the elements, in all about twenty; who may be termed the "first fruits" of that humble portion of the Lord's vineyard, during the six months' rectorship of the Rev. Mr. Crumpton, who has since been transferred to a more responsible field of labor—Christ Church, Meadville.

The Vestry and people of this little parish are well informed as to the peculiar principles of our Communion, and will prove their staunch defenders. Thus far God's blessing has manifestly been their portion, and if they obtain in his providence a faithful man for their minister, there is good reason to hope that this people will be built up a spiritual house to the praise and glory of their Redeemer, Prophet, Priest, and King.

Thus, Mr. Editor, scarcely eighteen months ago, a handful of soldiers of the Church, "in the name of our God" have "set up our banners;" and thus may those of them who yet continue as watchmen upon that part of the battlements of Zion exclaim: "For with my staff I passed over the Jordan, and now I am become two bands." (Gen. xxxii. 10.) And why? "Blessed be the Lord my strength, who teacheth my hands to war, and my fingers to fight." (Ps. cxliv. 1.)

Suum Cuique.

* Bishop Hopkins.

The following communications came into the Editor's hands, soon after he took charge of the paper, with an inscription which left him under the impression that they had been previously published. He has since had reason to think that the impression is not correct, and that they are now for the first time submitted to the public.

For the Churchman.

Mr. Editor,—Permit me through your paper to communicate to that class of your readers who are Sunday School teachers, a little of my experience drawn from one day's labor. Surprise at their occurrence, as well as anxiety for the fate of others, have prompted me to notice the following incidents, hoping by this to put teachers on their guard, that they may watch the minds of their scholars, and save themselves from the mortification of having the like circumstances happen to them.

I am teacher of an interesting class of boys, whom I shall name A, B, &c., at the average age of eleven. They

are rather intelligent than otherwise, and somewhat remarkable for their attention. To-day one of the exercises was from Lesson 35, relating to "Death unto sin, new birth unto righteousness, inward and spiritual grace," &c.

A thought that a death unto sin meant a sinful death; and that a new birth was baptism; according to him a man received the inward and spiritual grace by dying a sinful death, and by being baptized.

The Catechism stated that one consequence of our first parents' sin was that "we are subject to the mortality which Adam by sin incurred."

On inquiry I found they had not the least idea of the word "*incurred*," and as for the term on which the whole sense of the answer depended, they had missed it entirely. B had read "*morality*" instead of "mortality," and this he understood to mean "*great*." According to his definition, the truly *great* Washington was made to be a really "*morality* man."

At the opening of our school the Superintendent had read from Genesis the account of man's fall.

The speech of the serpent had remained with C, wherein he persuades Eve to eat the fruit, saying, "In the day that ye eat thereof, then *your eyes shall be opened*."

In the course of instruction, I had occasion to say that had Adam and Eve not sinned they would probably have been alive till this hour. At this C exclaimed with surprise, "And do you think they would have been blind all this while?" An easy answer to this would be, "The woman *saw* that the tree was good for food, that it was pleasant to the *eyes*."

B was fully convinced that the "fruit of the tree" was poisoned, and that this was the cause of their death. He had staggered the belief of A and C, who had told me that "the fruit in itself was not evil, but that their disobedience was the cause of death," and in fact would have converted them, had it not been mentioned that "the fruit could not well have been poisoned, as Adam and Eve lived many years after they had eaten it."

In this way, Sir, I could proceed, and enumerate many other instances of similar, not exactly stupidity, but—want of proper explanations. A teacher, that is, a teacher who wishes to teach something more than a parrot can learn, must leave his high-flown words in the Dictionary, at least during Sunday. It is all folly for him to enter the school-room with the end of his tongue stuck full of words too large for Guaraguantua's mouth. He comes there not to talk like a Ben Jonson to a Sam. Johnson; he cannot expect to be understood if he will persist in striving "to talk like a book;" he comes there to meet little minds.

Z.

For the Churchman.

"Lead us not into Temptation."

Most of our little readers have often used this sentence in their prayers; but I wonder if they have ever understood what it means. Alas! I fear some of them have not. O the guilt, the sin of praying to God in words we do not know the meaning of. Do, my dear children, try to get some one to explain to you all the prayers you do not understand. Suppose some one was to tell you to ask your parents for "utile cum dulci," would not you ask the meaning of it first? Certainly you would; for if you did not, you might, without knowing it, be asking for something improper. When you knew its meaning, then you could ask without the fear of mocking your parents, or making them angry. Just so now you must do in what you ask of that very great Parent who lives in heaven. Never kneel by your bed-side, and say over words which you do not understand—if you do, you are mocking that great God who causes the thunder in the heavens; and for this you will be punished worse than those wicked children who mocked a holy prophet. Bears from the woods devoured them, but you will live in everlasting punishment, greater than we can think of, and such as we shall never understand till we die.

You all perhaps know that the word temptation means trial. When we pray not to be led into temptation, we mean to ask that we may never be placed in a situation where we shall wish to do what is wrong. A child who has cracked a window-pane with his ball sometimes wishes to tell a story, and say to his father that he did not break it. That child is in temptation, and if he does tell the story, we say that he has yielded or given way to temptation. What would you do in such a case? I cannot hear your answer, but God hears it, and I hope you resolve never to yield or give way to such temptation.

John. O, Tom! just see those fine apples!

Tom. Yes; now aint they fine?

This was said by two idle boys who had run away from school, and were leaning on the fence of a neighbor's garden. O, my children, beware of idleness!

John. See how plump and red they look. I think they'd make fine eating.

Tom. So do I. I wish this was our garden.

Take care, my children, how you wish for things to which you have no right.

John. I can't bear this any longer; I must get at some of these apples.

Tom. And certainly it can't be much harm only to take a few. Mr. C. will never miss them, and will feel quite as rich as before.

How do you think all this ended? Why, Tom and John, after wishing a little while longer, determined at all events to get the apples. Thus they forgot that they should keep their hands from picking and stealing; and committed a great crime. These boys led themselves into temptation. They first "played hookey," (truant,) and did what they ought not to have done; then they idly lounged about as all truant boys do; then they coveted, wished for what did not belong to them; and at last broke the commandment which says, "Thou shalt not steal." Let me advise you to beware of the least fault, it is certain to lead on to a greater.

"Maria, you need not ask me again, for I have reasons which make it impossible for you to go."

This was said by a mother to a pouting little girl who wished to visit a family which the mother did not think was proper company. The little girl had often been told so, but she would not obey. The day before she had called at this house, and invited one of the family to walk with her. This was followed by the family's inviting her to tea. Her mother would not consent, and she was crying. You will all see how this girl led herself into temptation; and now let me beg you to pray God to keep you, and to try to keep yourselves from all temptation.

Z. L.

THE CHURCHMAN.

SATURDAY, AUGUST 30, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

The subscriber, having been appointed Agent of the Protestant Episcopal Press, to supply the vacancy occasioned by the resignation of the Rev. W. R. Whittingham, all communications on business with the "Press," will be hereafter directed as follows:—

Floyd Smith,
Agent P. E. Press, No. 46 Lumber-street, New-York.

"Harry Williams."—The letter of Mr. Cuming to the Editor of the Episcopal Recorder, published in a late number of the Churchman, has made the reader acquainted with the subject of the following communication, which we take from the Recorder of last week. It is proper to apprize the reader that the Recorder in the remarks which drew forth the explanation of Mr. Cuming, aimed not to controvert, but merely to describe the doctrine of the Union edition of the Tract. All that has been written on this subject confirms us in the belief that the conflicting opinions which have hitherto prevailed in the Church may be easily reconciled, and consequently, that Tracts may be prepared on baptism, regeneration, &c., which will be acceptable to the whole Church. And this most desirable end may be gained not only without the sacrifice of truth, but with a clearer exposition of it. Let the simple and incontrovertible truth be borne in mind that there are two regenerations, the one *sacramental*, the other *moral*, and it is impossible that the difficulties now complained of could occur.

In his remarks on the following communication, the Editor of the Recorder says:

'On one point our correspondent reverses the meaning of our expressions. We remarked, that of "being *born of water*, as distinguished from regeneration of the Spirit, the tract says nothing." That is, there is *but one regeneration* inculcated, which always takes place in baptism. A very prevalent opinion is, that being "born of water" is one regeneration; being "born of the Spirit" is another. What is generally understood by the latter among the different denominations of Christians, the Assistant Bishop of this Diocese terms a "moral regeneration," which, he remarks, "may commence either *after or before baptism*, and possibly while that rite is performing."

'We have said then, that of the first-named of these regenerations as distinguished from the second, the tract says nothing. Our correspondent says, "As I read it, the only regeneration of which it speaks is that of the *Holy Spirit*." Undoubtedly, and this regeneration it connects with baptism; indeed, makes the terms synonymous. "I call baptism being born again, that is, being born into the Church." This is the very point upon which we insist.—We understand the tract as representing, that "*baptism*" is "*being born again*;" that is, as our correspondent will agree, *born of the Spirit*; for he admits that this "is the only regeneration" of which it speaks. The Secretary, on the contrary, intimates that "to be *born of water* means to be baptized," and we wished to show that *this* was not the doctrine of the tract.'

Thus it is plain that the whole difficulty has arisen for want of distinguishing between two things that cannot be too carefully separated, the *sacramental* and *moral* gifts of the Spirit. But why does the Recorder speak of "*moral*," as applied to regeneration, being peculiar to the Assistant Bishop of Pennsylvania? It is the only word which can be used with strict propriety, and unless words are used on this subject with due discrimination, there will never be an end to controversy. The change of *state* effected by baptism is a *spiritual* gift as well as the change of *heart*, and the outward regeneration therefore is *spiritual* as well as the inward; nor can the latter be distinguished from the former except by being termed *moral* regeneration.

'I must premise that *I* do not discover in the extract from "Harry Williams," noticed by you, any thing at variance with the principles of our Church,—with the Baptismal Service, or with the sentiments of the original work, to which the extract given by you is an addition.

'I had previously seen the work, had introduced it into my Sunday School, and had recommended to adults to read it. I was glad we had something which had a tendency to make people consider what a solemn thing their baptism was, and that a christening was not a mere "merry-making time."

'But I should not have consented to its being given to my children, had it inculcated nothing but the necessity of "being born of water,"—had it not set forth also the necessity of the conversion of the heart. Now, Mr. Editor, pardon me for intimating that I think you have not allowed the "tract" fairly to speak for itself.

'In your note appended to the communication of the Secretary of the Society, you say, "Of being born of water, as distinguished from regeneration by the Spirit, the tract says nothing. Its doctrine is, that to be baptised is to be born again—and this is the only regeneration of which it speaks." In my judgment you ought to have quoted the whole sentence, and then it would be seen at once what was meant by this expression, as *here used*. The whole sentence is as follows: "I call baptism being born again, that is, being born into the Church." Now the Church affirms in her baptismal service, that the "child is regenerate and grafted into the body of Christ's Church." The *first question* then, which I wish answered is, whether this is the fact, whether by baptism we *are* born into the Church? If so, then the language of the tract is correct.

'Again: in the first prayer in the baptismal service, we pray for the child that God "would wash him and sanctify him with the Holy Ghost, that he may be received into the ark of Christ's Church." In another place in the baptismal service we pray that God would "give his Holy Spirit to this infant." The *second question* which I would hope to have answered is, whether we can believe God ever does give what we here pray for?

'Once more; after the baptism we say, "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit." My *third question* is, how must this expression be understood? Some of my brethren have assured me, that when they administer the ordinance they omit the words, "with thy Holy Spirit." Is this right?

'Now, I find that the Confession of Faith of the Presbyterian Church affirms baptism to be "the *seal* of our regeneration, of our ingrafting into Christ, of remission of sins by his blood." Again, the same confession of faith maintains, that "by the right use of this ordinance, (baptism,) the grace promised is not only offered but really exhibited and conferred by the Holy Ghost, to such, whether of age or infants, as that grace belongeth unto." (See the Article on Baptism.) Substantially, the same sentiments will be found in the formularies of other Protestant Churches. My *next question* then is, whether the members of other denominations ought to take offence at the expressions in our baptismal service?

'I stated that "the tract" set forth the necessity of the conversion of the heart, and ventured to intimate my opinion, that it had not been rightly represented. You say, that being "born of water" is the only regeneration of which it speaks. Now as I read it, the only regeneration of which it *speaks* is that of the Holy Spirit." (See the extract in your paper of the 26th July.)

'Again, that the being "born of water," is not all that the tract deems necessary, is evident. It does *insist* upon conversion, renovation, spiritual regeneration. Its language is, "the natural heart needs to be renewed and converted." By *whom* this is done, it also declares; saying, "we are born into" (the same, I suppose, as placed in,) "the Church, where the grace of God is promised to renew and make holy the hearts of all who will use the means there appointed." My *last question* then is, whether we are to believe such benefits may be expected from the means of grace; in other words, whether the promise is to us and to our children.

'You perceive I have written with no design to provoke controversy. What I have presumed to trouble you with, is from A Sincere Inquirer.'

Rhode-Island, August 12, 1834.

Cæsariensis and the Catholic Herald.—The Herald says that "Cæsariensis" is a clergyman, and thence infers that Mr. Mason is not alone in the views which he has lately advanced. We say nothing of his premiss, but deny his conclusion. So far as we know Mr. Mason is alone, nor do we believe that, at the present day, there is another clergyman to be found in our Church who maintains the doctrines of the convention sermon.

We observed, in commenting on "Cæsariensis," that "In reading the Bible, the mind is brought into immediate contact with the mind of Jehovah." On this the Herald remarks,—

'This is evidently a pure fallacy. The "mind of Jehovah" is not identified with the *letter* of the law—but only with the *sense*—the *meaning* which that *letter* may have. The mind may come into "*immediate* contact" with the letter, if we adopt the Churchman's phraseology, but from what source is the *meaning* to be derived.'

Does the Herald think that the muscles of his reader's face are made of icicles, that he may thus tempt their risibility with impunity? The mind may come into contact with *letters*, but not with their *meaning!* Was ever such jargon uttered? We profess not to know what sort of mind a Romanist has, but if it can be brought into contact with *words* and *letters*, it must, like his religion, have become perfectly materialized.

The Herald admits that the mind of God is identified with the *sense* of the Bible, with the *meaning* which the letters have. This is all we ask. No man, who is not a parrot, will need proof that his mind is brought into contact with the *meaning* of what he reads, and not the *letters*.

The Herald is determined to circulate the "sorites," notwithstanding we have nailed it to the counter as base coin. He says that "shall not" and "cannot," "not to fall away" and "not to err," "indefectible" and "infallible," are, *in the mind of "Cæsariensis,"* synonymous terms. In this probably he is right; but that they are really synonymous is yet to be proved. He then clasps "Cæsariensis" with a most fraternal hug, and scolds at us for not treating him as a true son of the Church, and convicting him of moving in the same vicious circle in which all the Romanists, from Bellarmine downward, have trod their monotonous round. "The Church," he says, "shall never be destroyed, because Christ has promised it shall not be destroyed." How do we know that Christ has given the promise? Because the Church says so. And how do we know the Church says the truth? Because Christ has promised it shall never err. Thus the argument moves in a circle. In our strictures on "Cæsariensis" we did not think it worth while to repeat the threadbare refutation of this paltry sophism: but "in these days of religious chivalry, when," as the Herald says, "a champion is never wanting for any cause, however bad," we are compelled to use arguments with some which are not needed for others.

We shall reserve whatever else we have to say for the principal in the controversy, and not again have our attention diverted by any of his new allies.

P. S. The printer of the Herald has succeeded much better than the editor in placing us in a ridiculous light. In quoting the following sentence he has omitted the italicized words, in which lies the whole strength of our argument.

Will the editor do us the favor to correct the error?

Ursuline Convent.—After giving a narrative of the destruction of this building, the Catholic Herald adds:

"The pious Churchman passes over the whole affair in most profound silence:—others give the base lie which excited the outrage, and the destruction of the convent, without, however, a syllable which would indicate that the rumor was without foundation. The Christian Intelligencer asks, 'When will Protestant parents open their eyes?' As far as we have seen, they seem silently to approve or publicly to exult at '*an unprovoked outrage which*'—we use the language and adopt the sentiment of the Boston Atlas—'*is without its parallel in the history of civilized or savage nations*.'"

It is due to the wounded feelings of the Herald to explain the cause of our silence. The Churchman is not a newspaper: all secular news is excluded from its columns, nor as a general rule is any religious intelligence admitted, which does not relate to the affairs of our own Communion. This feature of the paper is a matter well understood between the proprietors and the subscribers; and this was the sole reason of our silence. Presuming our readers to have been made acquainted with the event through other avenues, we last week adverted to it in a manner of which the Herald could not disapprove.

The assertion that the religious press "seems silently to approve or publicly exult" at so base an outrage is one which the Herald probably would not have hazarded except in a moment of exacerbation. So far as we have seen they have been decided and strong in their expressions of indignation, nor do we believe that there is a religious journal of any respectability that would hesitate to unite with the Herald in branding the deed as one of "dastardliness and pandemonium malignity," and in wishing that the whole truth might be brought to light and its perpetrators and abettors consigned to merited infamy. For ourselves we offer our sincere condolence to the religious community which has been thus grossly insulted, and profess, as men and Christians, our deep humiliation and grief at the atrocity. When events of this kind occur, differences of religious opinion should be, for the moment, forgotten. There is a common ground of truth and justice, of virtue and philanthropy, on which, in such emergencies, all good men instinctively rally without respect to sect or nation. To make them the occasion of inflaming religious animosity is morally wrong, is to defeat the very end for which religion was instituted to be the bond of love and justice. Let the sufferers receive them as the trial of their faith, and let others bear testimony to their good example, and thus all do credit to their common Christianity.

We make another extract from the same article of the Herald with much more pleasure:

"The noble example of Christian forbearance evinced by the numerous Catholics of Boston and its vicinity,—the prudent conduct of their venerable Bishop, which is, indeed, above all praise,—together with the sufferings of the religious ladies attached to the convent, and those of their pupils,—have produced a powerful sensation in the public breast, in favor of the oppressed. Let the same moderation—the same bright example of patience—be imitated by those who must burn with indignation at hearing what the Boston Catholics saw and felt, and we doubt not but that bigotry has not only missed its mark, but has inflicted on itself a wound which will fester long and sorely."

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourteenth Sunday after Trinity, August 31, do. Ordination, A. M., Confirmation, P. M.; Tuesday, September 2, Ellicottville, Cattaraugus county, Ordination, A. M., Confirmation, P. M.; Thursday, 4, Batavia, Genesee county, Ordination, A. M., Confirmation, P. M.; 5, Medina, Orleans county, Ordination, A. M., Confirmation, P. M.; 6, Grace Church, Rochester,* Institution, A. M., Confirmation, P. M.

Fifteenth Sunday after Trinity, September 7, Palmyra, Wayne county, Ordination, A. M., Confirmation, P. M.; 8, Sodus, Consecration, A. M., Confirmation, P. M; 9, do. Ordination; 10, Seneca Falls, Seneca county, Consecration, A. M., Confirmation, P. M.; 11, do. Ordination; 12, Hector, Tompkins county, Consecration, A. M., Confirmation, P. M.

Sixteenth Sunday after Trinity, September 14, Constantia, Oswego county, Ordination, A. M., Confirmation, P. M.

Thence the Bishop will proceed, by the most expeditious route, to Morristown, St. Lawrence county, for the purpose of consecrating the church there, on some day to be hereafter designated; and then return immediately to New-York, where he has an official appointment at the close of the same week.

Where there are to be Ordinations, the clergy are expected to see that the requisite number of Presbyters—two at least—are in attendance.

* It is intended hereafter that where there is more than one church in a place, appointments for Confirmation shall be made for the different churches in different years.

BISHOP BROWNELL'S VISITATIONS.

The Right Rev. Bishop Brownell purposes, by Divine permission, to visit the following parishes of his Diocese, in the month of September, viz.

September 10—Bristol, 3 o'clock, P. M.; 11, St. Matthew's, Plymouth, 11 o'clock, A. M.; 12, St. Peter's, Plymouth, at 11 o'clock, A. M.; 13, Bethlehem, at 2 o'clock, P. M.

September 14—Watertown; 15, Woodbury, at 3 o'clock, P. M.; 16, Newtown, at 3 o'clock, P. M.; 17 and 18, Reading; 19, Monroe, at 3 o'clock, P. M.; 20, St. James, (Newtown,) at 11 o'clock, A. M.

September 21—Huntington, at 10½, A. M.; and Derby, at 3, P. M.

N. B.—During the Bishop's visit at Litchfield there will be a Convocation of the clergy of that vicinity; and during his visit at Reading there will be a Convocation of the clergy of Fairfield county. The new Church in Reading will be consecrated on that occasion. Further notices of the Bishop's Fall Visitations will be given in subsequent numbers of the Churchman.

Episcopal Acts, *By the Bishop of this Diocese.*—Friday, August 22, consecrated Christ Church, Walton, Delaware county. The morning prayer was read by the Rev. John F. Messenger, Deacon, the minister of the parish, assisted by the Rev. Russell Wheeler, of Butternuts, who read the lessons; and the sermon preached by the Bishop. There were also present the Rev. Norman H. Adams, of Unadilla, and the Rev. John Hughes, Deacon, of Mount Upton.

In the afternoon of the same day, confirmed 24 in the same church.

Saturday, August 23, consecrated Grace Church, Mount Upton, Chenango county, and admitted Henry Peck to the holy Order of Deacons. Morning prayer was read by the Rev. Leverett Bush, of Oxford, assisted by the Rev. Norman H. Adams, of Unadilla, who read the lessons; the sermon preached by the Bishop; and the candidate presented by the Rev. Solomon Blakeslee, of New-Lisbon. There were also present the minister of the parish, the Rev. John Hughes, Deacon, and the Rev. Francis Tremayne, Deacon, of Greene.

In the afternoon of the same day, confirmed 21 persons in the same church.

Thirteenth Sunday after Trinity, August 24, in the Methodist Chapel, Greene, Chenango county, (Zion Church being not yet completed,) admitted the Rev. Francis Tremayne, Deacon, the Missionary at Greene and Guilford, to the holy Order of Priests. Morning prayer was read by the Rev. Hiram Adams, of Binghamton, assisted by the Rev. Liberty A. Barrows, of Sherburne, who read the lessons; the sermon preached by the Bishop; and the candidate presented by the Rev. Leverett Bush, of Oxford. There was also present, and assisting in the laying on of hands, the Rev. Norman H. Adams, of Unadilla.

In the afternoon, confirmed 14 persons in the same place.

The Rev. John F. Messenger, Deacon, has been appointed minister of Christ Church, Walton, Delaware county, and has entered on his duties.

Confirmations.—On Sunday, the 17th instant, the Right Rev. Bishop Onderdonk held a Confirmation in the Swedish Churches of St. James', Kingsessing, and Gloria Dei, usually called Wicaco Church, Southwark, under the pastoral charge of the Rev. J. C. Clay, assisted by the Rev. R. A. Henderson. This, it is believed, is the first Confirmation ever held in either of those Churches, the Episcopal jurisdiction in Pennsylvania never having been extended over them, and the former rector, the venerable Dr. Collin, who for about fifty years presided over them, having derived his orders from Sweden, with the Church in which country, rather than her sister here, he desired to be ecclesiastically connected. The services on the above occasion were highly impressive and interesting. The Rector read prayers and the Bishop preached at Kingsessing in the morning, to a very large and attentive congregation, and confirmed *nine* persons. He performed the same duty in the afternoon at Wicaco, when *seven* persons came forward and renewed in that solemn rite their baptismal engagements. It may be proper to mention, that the last-named Church is the most ancient in Pennsylvania, having been built as early as the year 1700, when Philadelphia, to use the language of a writer of that day, was but "a clever little town."—*Episcopal Recorder.*

At a confirmation held at Newark, N. J., on the 29th of July, by the Right Rev. Bishop Doane, *twenty* persons were confirmed. At the same time, five adults were baptized.—*Ib.*

A late Liverpool paper gives the following item of intelligence respecting Maynooth College, a Roman Catholic institution in Ireland, which is very liberally aided by Parliament. "Mr. Eugene O. Beirne, a student of Maynooth College, has been expelled that establishment for reading the Bible. He appealed to the Judges at the late visitation, but without redress, as the offence was purely of an ecclesiastical nature."—*Ib.*

OBITUARY.

Died—At Tompkinsville, Richmond county, on Thursday, the 21st instant, after a few hours' illness, the Rev. Wm. P. Curtis, aged 45, Rector of St. Paul's Church at that place.

PREMIUM.

A Premium of Fifty Dollars, (contributed by several friends of the Tract and Missionary cause,) is offered for the best tract on Missions, calculated most effectually to awaken the members of our Church to the nature and extent of their duty on that important subject. The manuscript must be forwarded to Mr. Thomas Browning, Agent of the Protestant Episcopal Tract Society, 46, Lumber-street, New-York, with a sealed envelope, containing the name of the author, before the first day of October next.

The Tracts will be examined, and the Premium awarded by a Committee, consisting of the Right Rev. George W. Doane, D. D., the Rev. Francis L. Hawks, D. D., and the Rev. Manton Eastburn.

The successful Tract will be submitted to the Board of Trustees of the New-York Protestant Episcopal Tract Society, for their adoption and publication according to their rules.

New-York, July 1st, 1834.

Episcopal Periodicals generally are requested to give the above notice several insertions.

INSTITUTE AT FLUSHING, L. I.

Persons intending to apply for the admission of Pupils into this Institution, for the session commencing October 1st, are respectfully requested to give early notice thereof to the subscriber,

Wm. Augustus Muhlenberg,
July 16, 1834. *Principal of the Institute.*

Calendar.

SEPTEMBER.

7.—15th Sunday after Trinity.
14.—16th Sunday after Trinity.
17, 19, 20.—Ember-Days.
21.—17th Sunday after Trinity, and St. Matthew.
28.—18th Sunday after Trinity.
29.—St. Michael and All Angels.

ACKNOWLEDGMENTS.

The Rev. Alvah Guion, of Piqua, Ohio, gratefully acknowledges the receipt of the following sums, kindly and generously given by the friends of the Church in New-York and vicinity, to assist the infant parishes under his ministerial care at Troy and Greenville, in the western part of Ohio, in building churches.

Mr. G. returns his sincere thanks to his relatives and friends, who have through him contributed to an object so worthy, and which promises such lasting good to their destitute brethren in the West.

Trinity Church, New-York,		$51 00
St. John's Chapel, "		46 00
St. Stephen's Church, "		66 50
St. Thomas' " "		29 00
Grace " "		41 00
Ascension " "		45 00
From individuals belonging to other parishes in New-York and Brooklyn,		54 00
Westchester county, New-York.		
St. Matthew's Church,	Bedford,	68 00
St. James' "	North-Salem,	4 00
Christ "	Rye,	40 50
St. Thomas' "	Mamaronic,	5 50
St. John's "	Yonkers,	40 50
Zion "	Greensburgh,	13 00
Trinity "	New-Rochelle,	26 50
St. Paul's "	East-Chester,	3 00
Dutchess county, New-York.		
St. James' Church, Hyde Park,		28 76
Christ Church, Poughkeepsie,		13 06
St. John's Church, Stamford, Conn.,		14 75
From a gentleman in New-York, for the benefit of Sunday Schools under Mr. G.'s care,		6 00
From two ladies of Trinity Church, New-Rochelle, made up linen and cravats for the use of the Missionary at Troy and Greenville, Ohio, valued at		12 50

From a gentleman of the same parish, a bundle of Sunday School books.
From two ladies of St. John's Church, Stamford, Conn., a bundle of Sunday School books.
From a lady of St. Matthew's Church, Bedford, N. Y., one pair of stockings and a bundle of tracts.
From the American Tract Society, a bundle of tracts.
From the New-York Protestant Episcopal Tract Society, a bundle of tracts.
From the New-York Bible and Common Prayer-book Society, 24 Prayer books.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer of the Protestant Episcopal Tract Society acknowledges the receipt of five dollars from "Protestant Episcopal Association of Trinity Church, Utica," per the Rev. B. Dorr.

Thomas Browning, *Treasurer.*

GENERAL MISSIONARY SOCIETY.

The Local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church acknowledges the receipt of the following donations since his report of the 16th July ultimo:

From the Ladies' Benevolent Society of St. Paul's Church, Brookfield, Connecticut, by their Rector, the Rev. Joseph S. Covill, a box of clothing for the Green Bay Mission, valued at *twelve dollars*.

From the Rev. Benjamin Holmes, Rector of St. Mark's Church, Orange, New-Jersey, *five dollars*, being the amount of a collection in that church on the 4th of July, in aid of the Mission to Africa.

From the Rev. Harry Finch, Rector of Christ Church, Shrewsbury and Middletown, New-Jersey, *five dollars*, being the amount of a collection on the 4th of July, in aid of Missions to Africa.

From the same *one dollar*, from Mrs. Saltar's subscription to the Missionary Record.

A donation of *fifteen dollars* for the Episcopal Theological Seminary of the Diocese of Kentucky, received *through* the Christian Benevolent Society of St. Stephen's Church, New-York, per Mr. John H. Hurtin.

From a Lady of Christ Church, New-Brunswick, New-Jersey, *five dollars*, for the Church at Jacksonville, Illinois.

From the Association of the Mission Church of the Holy Evangelists, for the Promotion of Christianity, New-York, *two dollars and thirteen cents*, for the Green Bay Mission children, received at sundry times from the children of the Schools of that Church.

From the Rev. Ulysses M. Wheeler, Rector of St. John's Church, Johnstown, Montgomery county, New-York, *three dollars*, toward paying for five copies of the Missionary Record.

From the Protestant Episcopal Association of Trinity Church, Utica, New-York, for the Promotion of Christianity, per their Rector, the Rev. Benj. Dorr, *fourteen dollars*, appropriated as follows:—for Green Bay, $7; for Domestic Missions, $4 50; for Foreign, $2 50.

James Swords, *Agent, &c.*
Aug. 27, 1834.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1834.	*Education Disposable Fund.*	
Aug. 26.	Received from John H. Moore, Esq., of Brooklyn, per Messrs. Swords, Stanford, and Co.,	$20 00
	Missionary Disposable Fund.	
Aug. 26.	Received from John H. Moore, Esq., of Brooklyn, per Messrs. Swords, Stanford, and Co.,	$20 00
	General Fund.	
Aug. 23.	Received collections made in Christ Church, Manlius, per Rev. A. S. Hollister,	$8 00

Benjamin M. Brown, *Treasurer,*
August 27, 1834. Butchers' and Drovers' Bank.

GENERAL P. E. SUNDAY SCHOOL UNION.

The subscriber, as *Special Agent* appointed to collect funds for the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of the following sums—

From the parish of St. John's Church, Bridgeport, Conn.,	$35 00
From the parish of Christ Church, Stratford, Conn.,	14 70
" Christ Church, Norwich, "	64 00
" Trinity Church, Newport, R. I.,	42 25
" St. Michael's Church, Bristol, R. I.,	5 34
From a lady of Rhode-Island,	3 00
	$164 29

F. H. Cuming.

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending August 28th, from the following persons, viz.:—

Curtis & Sprague—Postmaster, Brooklyn—C. Pechin—Reuben T. Thom—George Cornwall—Postmaster, Southport—George, Latimer & Co.—Joshua W. Raynford, *with remit.*—Rev. A. S. Hollister, *with remit.*—Postmaster, Charleston, Va.—A. M. Green—Caleb Hyde, *with remit.*

Received by the General Protestant Episcopal Sunday School Union.

R. T. Thom—Rev. N. E. Cornwall, with remit—Rev. S. P. Parker—Charles Stimpson, jun.—Rev. F. H. Cuming—G. C. Grundy.

PUBLICATION OF THE ASSOCIATE ALUMNI, For 1834.

The Episcopal Press have just published, price 25 cents,—The Evangelical Ministry Exemplified in the Apostle Paul; by the Rev. William L. Johnson, A. M. And An Inquiry into the Mode Employed by our Lord of Inculcating Moral or Religious Duties; by the Rev. H. R. Peters: Being the Sermon and Essay composing the Publication of the Associate Alumni, for 1834. For sale at their Depository, No. 46 Lumber-street.

THE CITY OF GOD.

FOR SALE,

At "The Press," 46 Lumber-street, price 13 cents, The City of God: a Sermon, preached by Appointment, in Trinity Church, Newark, before an Annual Convention of the Church in the Diocese of New-Jersey, on Wednesday, May 28, 1834. By Henry M. Mason, Rector of St. John's Church, Salem. Printed by Request.

CHURCHMAN'S ALMANAC For 1835.

This repository of information on *the present state of the Church and her various institutions*, is published at the Protestant Episcopal Press, and for which orders are respectfully solicited.

Beside the usual calendar pages, and statistical tables similar to those in the last almanac, the present number contains much other matter, which, it is believed, will warrant even an increased patronage. The amount of Church intelligence comprised in a sheet of 36 pages duodecimo, the neat manner in which the work is printed, and the very low price at which it is offered for sale, render it particularly appropriate for general circulation, as an interesting family magazine and an instructive tract.

☞Price six cents single, and Four Dollars per hundred copies.

TRACTS IN PASTORAL THEOLOGY.

CHRISTIAN PREACHING DELINEATED.

Just published, and for sale at the New-York Protestant Episcopal Press, 46 Lumber-street, price 25 cents—Christian Preaching Delineated; in a Letter from Alexander Knox, Esq., to the Rev. John Jebb, now the Lord Bishop of Limerick: with occasional Notes. Being No. 1 of Tracts in Pastoral Theology.

THE MORNING IMPROVED.

Just published, and for sale at the Depository of the General Protestant Episcopal Sunday School Union, 46 Lumber-street,—"*The Morning Improved*," in 2 vols. 18mo, bound in half red.

EFFICACY OF A MOTHER'S PRAYERS.

Just published, and for sale by the *General Protestant Episcopal Sunday School Union*, price 38 cents,—The Efficacy of a Mother's Prayers, illustrated in the Conversion and Labors of Augustine, Bishop of Hippo. A Narrative delivered in the Chapel of the Institute at Flushing, L. I.

August 14. 3t.

THE BIBLE COMPANION.

Just Published and for Sale at the Sunday School Depository, The Bible Companion; with Questions: designed for the higher Classes in Sunday Schools. In Two Parts. *Both Parts are published.*

A CARD.

The subscriber proposes to receive into his family from *eight to twelve boys to be educated under his inspection* with his own children, and by a competent instructer employed for the purpose. The conditions will be made known on application.

R. S. Mason, Geneva, N. Y.
August 28, 1834.

ST. LUKE'S SCHOOLS,

On the south-east corner of Hudson and Grove streets, opposite St. Luke's Church, will be re opened on Monday next, 1st September, at a quarter before nine, A. M. Entrance for the young ladies on Hudson-street, for the young gentlemen on Grove-street.

August 28, 1834.

NEW-HAVEN BOARDING SCHOOL.

Miss Gilbert and Miss Edwards having removed their Boarding-School to New-Haven, give notice that the first term commences on the 17th September. They have taken a new and commodious house in a pleasant part of the town, not remote from the lecture rooms, and contemplate giving their pupils the peculiar advantages of the place, superadded to the usual course of instruction.

Their Bill of Terms, with the names of parents and friends, to whom reference is made, may be had on application either to them there, or at the respective book-stores of Messrs. Swords, Stanford & Co., Francis, and Lockwood, Broadway.

August 18, 1834. 4w

For the Churchman.

To the Memory of L. S. Waddell.

And hast thou gone, my friend? for ever gone?
From earthly scenes and joys for ever fled?
And hast thou left thy weeping friends alone?
And art thou number'd with the silent dead?

O yes! 't is true. Affection drops a tear,
But not for thee—for thou hast truly trod
The narrow path, and met, without a fear,
The King of Terrors, and hast gone to GOD.

"O! why do Christians feel," he often said,
"Of death such fear, such heaviness of heart?
And why hold they the grave in awful dread,
When 't is to be with CHRIST that they depart?"

Yes, sainted spirit, now thou fully know'st
The joys unspeakable that are with Him,
As mingling now with heaven's triumphant host
One burst of praise for ever dost thou hymn.

O ye, his bosom friends! who knew him long,
Who saw this plant of paradise arise,
Grieve not: he is removed from dangers strong,
To bloom and blossom in his native skies.

Weep not; the blest, but awful hour, shall soon arrive,
When we shall meet in joys no tongue can tell,
And in our souls shall holiness for ever thrive,
And with our friends and GOD for ever dwell.

O! then let us, each murmuring thought repress'd,
Before His throne in humble posture fall;
And know that what he wills is always best,
And feel his joy whose GOD is all in all.

Feb. 17, 1833, W. K. D.

CHURCH DOCUMENTS.

BISHOP OTEY'S ADDRESS TO THE CONVENTION OF THE DIOCESE OF TENNESSEE.

(*Continued from p. 716.*)

THE subject of theological education stands intimately connected with our best interests: and to that object we should undoubtedly keep our thoughts steadily directed, as the only probable means of having our want of ministers adequately met and supplied. At present, however, I am of the opinion, from a careful consideration of our whole disposable means and of those which might probably be brought under our control, that the proposed scheme of establishing a theological seminary is not feasible. Should the Convention think differently, I shall be most happy to forward, to the best of my abilities, any plan which they may deem expedient to accomplish an object of so very desirable a nature.

From an actual inspection of our condition, in every portion of the Diocese which I have visited, I think we have great cause "to thank GOD and take courage." We have many difficulties to encounter, but faithful exertion in humble reliance upon the grace and help of GOD, will enable us to overcome them all. Especially is it incumbent upon the ministry in our circumstances to set an example of "all holiness and godly conversation," to the people of their charge. In no way can we so effectually correct misrepresentation and remove prejudice. We must in a word, my brethren, *live down* prejudice and evil-speaking. The standard of holiness, which a minister in the Church of GOD ought to strive habitually to reach, is not one of a merely negative character. Constituted a watchman on the walls of Zion, to warn of approaching danger—appointed a steward in the household of his divine Master—set to be an example to others in every good word and work, and a light to those who are to shine as lights in a dead and darkened world, he meets not the full measure of his responsibilities, if he so lives as not to be chargeable with those moral deviations which the laws of society and an ordinary sense of propriety will censure and condemn. A purer and more elevated test of character is proposed continually for his consideration. The examples of CHRIST and his apostles are the "sacred balances of the sanctuary," by which his attainments in Christian zeal and holiness must be weighed, and so far as he is "found wanting" here, it should be to him an occasion of self-abasement and humiliation, and a loud and awakening call to greater diligence, watchfulness and prayer. The very sanctity of the ministerial office, will in some measure operate as a guard against the approach of gross temptations; and the character of the age in which we live, which scrutinizes with jealousy every pretension to more than ordinary purity of motive and integrity of conduct, while it demands both in the minister of the sanctuary, has the same happy tendency to render him watchful over himself. But there is nevertheless, a danger to which he is exposed, far more subtle in its nature, and more insidious in its approach, than any allurements to manifest and palpable violations of duty. In his intercourse with society, even in the best state in which we can expect to find it, he has need of constant exertion, to preserve the tone of his feelings, and to exhibit that seriousness of mind—that dignity of deportment and gravity of demeanor, without which all his other qualifications for usefulness will be of little avail, and will produce but slight impression. In the ordinary mingling of the world, there prevails a species of levity, which in others may, perhaps, be deemed harmless trifling, but which in the Christian minister must be regarded as a serious dereliction of duty—forgetfulness of his high and holy calling, and virtual abandonment of the solemn obligations of his office. Let me not be understood, however, my brethren, as inculcating an austerity of manners, amounting to a repulsive severity; this perhaps is equally injurious with levity. A happy mean between the two, issuing in the exhibition of that cheerfulness which indicates a contented and thankful heart, and a conscience at peace, is, I conceive, the reasonable object of desire and of possible attainment in this case. I should not have deemed remark upon this subject necessary, but that I know, that the habits of social intercourse are too often such in the world, as to tempt to a freedom of speech and action which are afterward censured as frivolous and unbecoming.

Against slothfulness and self-indulgence, the openings through which Satan too often approaches the heart and affects a lodgement there, and insensibly undermines our holiest and best resolutions—against worldliness in every form and degree—against compromise with sin in every shape and appearance of speciousness, we must, brethren, in the strength of GOD, and in the power of his might, be ready armed and constantly opposed. In the affections of our hearts, we must not be "of the world," even as CHRIST was not "of the world;" but must live as sojourners, as wayfaring men, having our hopes and desires directed to a better country—that is a heavenly. The pleasures, and honors, and interests of this visible scene, must be of little value in our esteem, if we would obey the caution of the apostle, to flee the great instruments of the world's allurements—"the love of money and the love of pleasure"—and to "follow after righteousness, godliness, faith, love, patience, meekness." Let us then first and foremost "take heed to ourselves;" and as a motive and ground of encouragement, in the mighty work with which we are charged, let us think frequently of the reward which awaits our faithful labors. Eternal life is not the special reward held forth to the hope of the devoted minister, in the diligent performance of the work assigned him. This is offered to him in common with all, who are faithful in the use of the appointed means and instruments of salvation. But as there cannot exist any such thing as personal religion in a minister without fidelity in the discharge of the special duties of his station—as his own soul cannot be safe, unless he is conscientiously watching for the souls of others, and striving by every lawful method to lead them in the ways and works of godliness; that which is offered to the hope of every humble and real believer, is, in the case of a minister, promised to faithfulness in his high and holy calling, combined, as this will of necessity be, with practical piety and personal holiness. And it must be matter, my brethren, of unfailing consolation to know, that amid the manifold discouragements of our warfare, our final acceptance is made to depend not upon the *success* of our labors for the salvation of sinners, which their own obstinacy and perverseness may disappoint, but upon the fidelity with which we fulfil our ministry. The word of salvation which we preach, will doubtless be to many only "the savour of death unto death," but if we have been faithful and true in declaring the whole counsel of GOD, we have delivered our own souls,—we are guiltless of the blood of the lost; and he that judgeth righteously and rewardeth with equity, will not forget our labor of love in the great day of eternity!

If this were all, the Christian minister might well account it abundant honor, that he was thought worthy to be put in trust with the Gospel, and ample amends for all his toil, to hear his "*well done*" pronounced by the unerring "Judge of quick and dead." But there is an additional promise to encourage him, in the assurance that he shall be instrumental in the salvation of others. The great apostle of the Gentiles, addressing Timothy, his beloved son in the Gospel, tells him that in the faithful annunciation of the doctrine he had been taught, he should both save himself and them that heard him. "Thou shalt both save thyself and them that hear thee." Sad experience and repeated disappointment teach us the vanity of expecting that all who hear "the word of salvation," will be brought within the accomplished blessing of this promise. It establishes a general principle, to be appropriated by us, according to the measure of our faith, and the ardor of our charity. To every laborer in the spiritual vineyard it is fraught with encouragement, that he shall not labor in vain, nor "spend his strength for naught." "Ye," says the Apostle to the Thessalonians, "are our glory and joy;" and to a mind animated by the inspiring hopes which eternity discloses, nothing can be more elevating and delightful than the thought of presenting at last before the throne of the Almighty Judge, those to whom he has ministered the word of life, applying to them the language of the sacred volume, "Behold I and the children whom the LORD hath given me." It is of little consequence whether such a process as this shall be literally accomplished in the great consummation of the Church's redemption; or whether all intermediate agency and instrumentality shall be merged and forgotten in the profound admiration of Him that "worketh all in all;" it is enough for us to know and to rejoice, that the Saviour's kingdom will be enlarged—the multitude of redeemed souls augmented—the bliss of Heaven increased—and its hallelujahs swelled to a louder note of rapture—and this by our ministrations, feeble and unworthy as they are. "We have this treasure in earthen vessels, that the excellency of the power may be of GOD and not of us."

The word of GOD teaches us to expect, that as there are many mansions in our Father's house, so there are different degrees of glory and happiness in that world, where glory and happiness are the portion of all. "GOD will render to every man according to his works," not only in kind, but also in measure: for he whose pound had gained ten pounds had authority given him over ten cities, while he who with the same sum had gained but five pounds, received but a proportionate reward. Among these gradations, the highest seems to be assigned to those who labor for souls. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." This, my brethren, is a glory worthy of our best exertions—this is a service in which we cannot be too prodigal of our labor, our time and our most self-denying sacrifices; nay, we need not "count our lives dear unto ourselves, so that we may finish our course with joy, and the ministry which we have received of the Lord JESUS, to testify the Gospel of the grace of GOD."

That GOD may be with you, and bless your labors with abundant fruit, to the increase of his honor and glory in the salvation of souls, is, brethren, the fervent prayer of your affectionate brother and faithful servant in JESUS CHRIST,

JAMES H. OTEY.

DOCTRINAL.

EXTERNAL ORDER.

(*Continued from page 713.*)

THE reader can be at no loss to determine which society carries External Order to the greatest extent. He can be at no loss to pronounce on the correctness of the epithets which you and your coadjutors have so liberally applied to the advocates of Episcopacy.

But I have not yet done with this part of the subject.

There is a sect of Presbyterians, commonly distinguished by the title of Covenanters, whose doctrines, relative to Church government, I propose very briefly to consider. The Covenanters profess to be Presbyterians of the true and pure character. Let us, then, see how far they extend their views on the subject of Presbyterial order. Dr. McLeod, a distinguished clergyman of the society, will inform us. "The radical principles of Presbyterianism are *essential* to society." "No system can preserve order in any society, civil or ecclesiastic, except so far as it proceeds upon the principles of *Presbyterianism*. The reason is obvious, these are the principles which the Author of human nature hath rendered *essential* to human society." "Every other system is both inadequate and *impossible*."[a]

Here Dr. McLeod scruples not to represent Presbyterial order as essential to lawful society in the State, not less than in the Church.

But let us consult the standards of the denomination to which Dr. McLeod belongs, and we shall be able to judge of the extent to which they go in the practical application of their principles.

They hold that none but "*Christian* rulers, appointed to office according to a *righteous* civil constitution, have authority from GOD to rule in subserviency to the kingdom of CHRIST, and are to be conscientiously supported." "There are moral evils essential to the constitution of the United States, which render it necessary to *refuse allegiance to the whole system*. This constitution is, notwithstanding its numerous excellences, in many instances inconsistent, oppressive, and impious." "Presbyterian Covenanters, perceiving immorality interwoven with the General and States constitution of government in America, have uniformly dissented from the civil establishments."[b]

But I hasten to bring this part of the subject to a conclusion.

The error of carrying External Order too far, I repeat it, has ever been a SECTARIAN error. You are not ignorant, Sir, of the dispute between the Church of England and the Puritans on the subject of rites and ceremonies. Read the third book of Hooker's incomparable work on Ecclesiastical Polity, and you will see the absurd extreme to which the sectaries carried their ideas. They maintained not only that the organization, according to which ecclesiastical power is to be exercised, is completely drawn out in Scripture; but that no rites or ceremonies are to be admitted in public worship, unless *specifically commanded in the word of* GOD. Accordingly, they declaimed against kneeling at the eucharist, against bowing at the name of JESUS, against the sign of the cross in baptism, the use of the ring in marriage, the particular vestments of the clergy, and many other such matters, as not expressly prescribed in Scripture; and, therefore, refused to submit to them as inconsistent with their Christian liberty. Thus the Puritans held that all the minute and particular forms of proceeding in public worship, and in the conducting of ecclesiastical affairs, are *positively* set down in the sacred volume; declining to conform to any regulation whatever, unless a *precise scriptural warrant* for that *identical regulation* could be produced. Nor will you deny, I suspect, your adherence, in a good degree, to these rigid ideas. For example, you will not admit, I venture to say, a power in the Church to require the elements of bread and wine, in the Lord's Supper, to be received in a kneeling posture. You will not admit a power in the Church even to regulate the vestments of her clergy. These matters, nevertheless, you acknowledge to be, in themselves, indifferent; or, in other words, to have nothing in their nature which is forbidden by the divine law; for, you expressly say, that a Presbyterian clergyman would have no hesitation to administer the Lord's Supper to persons who might choose to receive it kneeling; and you scruple not to wear a dress very much like that which the Episcopal Church has thought proper to prescribe to her clergy. The objection to prescriptions of this sort, then, must be, simply, that they are not to be found in Scripture; and, such being the case, that the Church can have no authority to enjoin them upon her members. Thus, in fact, you not only insist that the form of ecclesiastical organization is settled in Scripture, but that there is so far a system of rites and ceremonies prescribed therein, that the authority of the Church is not competent to enjoin upon her members the observancy of any rites and ceremonies, without producing for them a precise scriptural direction.[c]

Still further: The Puritans went so far as to maintain "that the Scripture of GOD is in such sort the rule of human actions, that simply whatsoever we do, and are not by it directed thereunto, the same is sin." Hooker exposes, very fully, the absurdity of this doctrine. "In every action of common life to find out some sentence clearly and infallibly setting before our eyes what we ought to do, would trouble us more than we are aware."[d] "Make all things sin which we do by direction of nature's light, and by the rule of common discretion, without thinking at all upon Scripture; admit this position, and parents shall cause their children to sin, as they cause them to do any thing before they come to years of capacity, and be ripe for knowledge in the Scripture. Admit this, and it shall not be with masters as it was with him in the Gospel; but servants being commanded to go, shall stand still till they have their errand warranted unto them by Scripture."[e]

We may deduce from the principle in question, Hooker justly observes, the complete sufficiency of Scripture, as well for the exact management of *civil* concerns, as for the specific regulation of the various parts of public worship. Indeed, it was the avowed opinion of all the enthusiastic sectaries of the age, that the sacred writings exhibit a perfect system, not only of spiritual instruction, but even of *political wisdom*. "Under the influence of this wild notion, the colonists of New-Plymouth, in imitation of the primitive Christians, threw all their property into a common stock, and, like members of one family, carried on every work of industry by their joint labor for public behoof."[f]

The Anabaptists expressly contended that it is inconsistent with the liberty wherewith CHRIST hath made us free, to submit to any law except the law of the Gospel; thus striking at the foundation of all civil government.[g] And the Puritans, we have seen, maintained not only that GOD hath delivered in Scripture a complete, particular, and immutable form of Church polity; but also, that "the Scripture is in such sort the rule of human action, that simply whatsoever we do, and are not by it directed thereunto, the same is sin."[h]

The influence of this enthusiastic spirit is felt even at the present day. For example: the society of Covenanters, who call themselves the only consistent Presbyterians, adhere very closely to the old Puritanic ideas; contending that the scheme both of civil and ecclesiastical organization is prescribed in Scripture; and refusing allegiance to the constitution of the United States, because not perfectly conformed to the heavenly pattern. And the denomination to which you belong unequivocally assert the divine institution of an immutable system of ecclesiastical government.

Thus it appears, beyond all question, that the Church of England has ever occupied the true and middle ground between sectarian strictness on the one hand, and universal latitudinarianism on the other. She maintains that the ministry is of divine institution; that it is in distinct and subordinate grades; and that, being thus established by GOD, it cannot be changed by man. She denies that "GOD hath delivered in Scripture a complete, particular, immutable form of Church polity." Still more does she discard the absurd doctrine, that the sacred writings contain a MINUTE AND SPECIFIC DIRECTORY for the regulation equally of spiritual and of temporal concerns.[i] To talk, therefore, of the stress which Episcopalians lay upon External Order, or of the extent to which they carry their ideas of the scriptural character of their own particular system, is always to betray extreme want of information, or extreme want of candor.[k]

a Ecclesiastical Catechism, pp. 128, 129.
b Reformation Principles, part ii. p. 106; part i. pp. 136, 134.

c The remarks just made, it may be said, cannot possibly be correct; inasmuch as Presbyterians establish various rules in religious worship, for which no precise direction of Scripture is pretended to be shown. This, however, only proves that Presbyterians are inconsistent with themselves; opposing institutions and practices of the Episcopal Church upon the very principle to which they, at other times, find themselves obliged to have recourse in de ence of their own conduct. The same inconsistency is observable in the history of your predecessors, the Puritans. They declaimed violently against particular rites and ceremonies of the Church of England, on the ground, that, not being specifically set down in Scripture, the Church, in requiring the observance of them, was guilty of a flagrant violation of the law of Christian liberty. But when this rigid doctrine was shown to be fatal to some of their own prescriptions, they could relax it so far as merely to require that such prescriptions be fairly grounded, if not on *special precepts*, yet, at least, on the *general rules* of Scripture. This, in effect, was giving up their very cause itself. But the Puritans could not be prevailed upon to cease from their unreasonable and intemperate opposition to the Church of England; although, in order to sustain that opposition, they were under the necessity of advancing principles too absurd to be possibly acted upon. The perception of such absurdity and impossibility should have led them to withdraw their objections, and unite themselves to the Church. Their prejudices, however, were too deep, and their spirit too fiery, to permit this. Thus they went on, declaiming against, and refusing to conform to the ceremony of kneeling at the eucharist, that of the cross in baptism, of the ring in marriage, the observance of particular festival and fast days, and many other such matters, as not particularly enumerated and required in the plain letter of Scripture; while they could run into the glaring inconsistency of prescribing rules, which not being able to defend, as exactly pointed out and enjoined by the very words of holy writ, they rested upon its general rules or canons; not recollecting, or not caring to consider, that the Church of England neither used nor needed any other defence of the very ceremonies which they alleged as the ground of their separation from her.
d Ecclesiastical Polity, vol. i. p. 342. e Ibid. pp. 342, 343.
f Robertson's America, vol. iv. p. 276.
g Mosheim's Ecclesiastical History, vol. iv. p. 100. Ibid.—History of the Anabaptists.
h Hooker's Ecclesiastical Polity, book ii.

i See the preceding passages quoted from Hooker.
k The Puritans, it has been shown, contended that GOD hath prescribed in Scripture a complete form of ecclesiastical organization, and also an exact and immutable system of rites and ceremonies; while the Church of England maintained the negative of each of these propositions. It is further to be remarked, that the Puritans laid much more stress than the Church of England did, upon a precise observance of rites and ceremonies in reference to final salvation. This will appear from the language held by the celebrated Cartwright, who distinguished himself so much on the Puritanic side of the controversy.—"We offer to show *the discipline* to be a part of the Gospel, and therefore to have a common cause; so that in the repulse of the discipline, the Gospel receives a check." "You which distinguish between these, and say, that matters of faith and necessary unto salvation may not be tolerated in the Church, unless they be *expressly* contained in the word of GOD, or manifestly gathered; but that ceremonies, order, discipline, government in the Church, may not be received against the word of GOD, and, consequently, may be received if there be no word against them, although there be none for them: you, I say, distinguishing or dividing after this sort, do prove yourself an evil divider. As though matters of discipline, and kind of government, were not matters *necessary to salvation*, and of faith." "These things, you seem to say, when you say that matters necessary to salvation, and of faith, are contained in Scripture, especially when you oppose these things to ceremonies, order, discipline, and government."*
It is not less amusing than instructive to look back at the controversies between the Church of England and the Puritans. The zeal of the latter for their pretended holy discipline knew no bounds. It was the institution, they said, of GOD, and unalterably binding upon all Christians. Societies differently constituted were synagogues of Satan, in which it was impossible to be saved. Was any attempt made to point out the evil consequences that would result from the establishment of the discipline in question? It was immediately replied, that the discipline, being an *absolute commandment* of GOD, must be received, even if it should turn the world upside down.†
Let us rejoice that so much progress has been made among all denominations, since the period referred to, toward a truly Catholic spirit. It augurs most favorably to the cause of Christian unity and peace; indeed, it may well be considered as among the symptoms of the approach of millennial harmony and blessedness. Let us not forget, then, while we contend zealously for what we conceive to be truth, to make the greatest allowance for, and sincerely to love one another.

* Hooker's Ecclesiastical Polity, vol. i. pp. 399, 362.
† Ibid. vol. i. pp. 175, 176.

(*To be continued.*)

PRACTICAL.

CORRUPTION INNATE, NOT MERELY IMITATIVE.

THE assumption or hypothesis is, that man is born pure; free from any taint or vitiation of nature, any predisposition to evil. Why then, let it be asked, should he be necessarily contaminated or corrupted by those with whom he is constrained to associate? How came they to be so contaminating? *They too*, by the hypothesis, were *born pure*; whence then *their* corruption? Was that also derived from example? Then go to *their exemplars*, and from them to *theirs*; and thus go on, pushing back the tide of human corruption nearer and nearer to its source, and to the source of time; transferring the guilt of the child upon the parent, of the young upon their seniors, of one generation upon that which *went before*. Continue this retrospective and retracing process to its utmost limit—where will it land you? At the last it must have an end; for you can only go back to the origin of man, the infancy of time. Corruption is confessedly universal now. Either then it was coeval with the creation of man, or it was introduced at some period subsequent to that creation. If *coeval* with it, it must be charged upon GOD, the Creator; and the strange derogatory, if not impious idea must be cherished, that a pure and holy being created impure and unholy beings, while he still declared that they were created (that is, morally) "in his own image." Or if we take the other ground, and suppose corruption to have crept in at some subsequent period, we know not how, and we know not when, still the question will then recur, *How* did it *originate?* Whence did the *first* corrupter of others become an evil doer, and learn *his* depravity? Here the theory is at fault. Go back to a time when there was no such evil example, and, to use the language of a distinguished writer, "Either virtuous men set sinful examples, which is a plain contradiction, or men became sinful without sinful examples."* The first murderer did not learn from any other to imbue his hands in a brother's blood; *his* prompting or teaching must have been from the *heart within*, not from the corruption *without*. And a similar difficulty lies heavy and irremoveable upon the doctrine of merely imitative transgression in regard to the first commission of any and every other open sin. You see in the child of a few years motions toward that which is evil, which were taught him by no instructer. You find the recluse, in the calm and sacred quietness of his retirement, glowing with the same unhallowed fires, and mentally and spiritually prepared for the same developments of corruption, which are found in the wide and evil world; and you see the nursling of piety, the child whose cradle was sanctified by the prayers of parental devotion, and whose early steps were guided into the way of purity and of peace, and all whose early associations were those which should have linked him to virtue, still "breaking the bands, and casting away the cords" of GOD, and rushing furiously into the very excesses of evil, even as the horse, no longer "held by bit or bridle," "rusheth into the battle."

Passing from *general* corruption to *special* sins, we often find man's dominant and besetting sins to be such as characterize *none* with whom he has been in habits of familiar intercourse, such as are diametrically opposed to his general course of education, and to the examples he would naturally have copied. This seems irreconcilable with the theory of imitation, and to plead strongly for an *indigenous* rather than an *exotic* origin.

Once more: even where example has been pure, and has been successful; where it has induced men to "be followers of that which is good;" still there have been *innate tendencies* to evil, over which it has triumphed, *hardly* triumphed. *The tendencies* were constitutional, natural, inherent, and proved *inherent* corruption. The *example* was *from without*, and, *so far from accounting for the tendencies, or promoting their development, stifled* them in *the embryo*. Here, then, we have *undeveloped corruption without example, contrary to example*, and *put down by virtuous example!*—*The Heart.*

* Dwight in his Theology, vol. i. ser. 3.

From the (Albany) Journal and Telegraph.

MATERNAL DUTY.

MESSRS. EDITORS,—Of the solemn character of the duties devolving upon mothers, all writers agree to express the same sentiment. Where these duties are neglected, where a mother's fondness controls all without judgment and intelligence, the most unhappy consequences follow. I do not know where these have been drawn out in a more vivid and awful picture than in the late work, entitled Guy Rivers. It does not fall within your line to have to do with such works, yet I trust you will allow me to furnish an extract which does not fall in with the practical object of your paper. Guy is a highwayman—a murderer—a cold-blooded murderer—an outlaw—of most violent, headlong passions, which pause at nothing where their gratification is concerned,—and yet he is a man of great shrewdness and of superior natural intellect. At the point where the extract is made, this man's course is approaching its catastrophe. In his den he sees its approach, and his mind is occupied with bitter reflection. With his lieutenant this is his conversation, and when I think of what I have known of maternal weakness, I shudder to think how near to the life the picture may be.

"I do you wrong, Dillon—but on this subject I will have no one speak. I cannot be the man you would have me; I have been schooled otherwise. My mother has taught me a different lesson,—her teachings have doomed me, and these enjoyments are now all beyond my hopes."

"Your mother!" was the response of Dillon, in unaffected astonishment.

"Ay, man—my mother. Is there any thing wonderful in that? She taught me this lesson with her milk—she sung it in lullabies over my cradle—she gave it me in the playthings of my boyhood—her schoolings have made me the morbid, the fierce criminal, from whose association all the gentler virtues must always desire to fly. If, in the doom which may finish my life of doom, I have any person to accuse of all, that person is—my mother!"

"Is this possible? is it true? it is strange, very strange."

"It is not strange—we see it every day—in almost every family. She did not *tell* me to lie—or to swindle, or to stab. No! O no! she would have told me that all these things were bad—but she *taught* me to perform them all. She roused my *passions*, and not my *principles* into activity. She provoked the one and suppressed the other. Did my father reprove my improprieties, she petted me and denounced him. She crossed his better purposes and defeated all his designs, until at last she made my passions too strong for my government, not less than her's, and left me, knowing the true, yet the victim of the false. What is more,—while my intellect, in its calmer hours, taught me that virtue was the only source of true felicity, my ungovernable passions set the otherwise sovereign reason at defiance and trampled it under foot. Yes—in that last hour of eternal retribution, if called upon to denounce or to accuse, I can point but to one as the author of all—the weakly, fond, misjudging, misguiding woman who gave me birth. Within the last hour I have been thinking over all these things. I have been thinking how I had been cursed in childhood by one who surely loved me beyond all other things beside. I can remember how sedulously she encouraged and prompted my infant passions, uncontrolled by her reason, and since utterly unrestrainable by my own. How she stimulated me to artifices, and set me the example herself, by frequently deceiving my father, and teaching me to disobey and deceive him. She told me not to lie, and she lied all day to him on my account, and to screen me from his anger. She taught me the catechism to say on Sunday, while during the week she schooled me in almost every possible form of ingenuity to violate all its precepts.

"She bribed me to do my duty, and hence my duty could only be done under the stimulating promise of a reward. She taught me that GOD was superior to all, and that he required obedience to certain laws; yet as she hourly violated those laws herself in my behalf, I was taught to regard myself as far superior to him. Had she not done all this, I had not been here and thus; I had been what I now dare not think on. It is all her work. The greatest enemy my life has ever known has been my own mother."

"This is a horrible thought, Captain, yet I cannot but think it true."

"It is true. I have analyzed my own history, and the causes of my character and fortunes now, and I charge it all upon her. From one influence I have traced another, until I have the sweeping amount of twenty years of crime and sorrow, and a life of hate, and probably a death of ignominy, all owing to the first ten years of my infant education, when the only teacher that I knew was the woman who gave me birth."

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